THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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ON ALL SAINTS' DAY, NOVEMBER 1.

SAINTS MILITANT.

You blessed spirits and exalted souls
That shine in glory, housed above the poles,
Who, once, were here inhabitants below,
Dwelling in such frail tents as we do now;
Though you, like Abraham, are gone up the hill,
While we remain in this sad valley still;
Yet let our comfort not be deemed bold,
That with you still we true communion hold.

SAINTS TRIUMPHANT.

Kindred! your cordial union we embrace,
Not shifting souls with our exchange of place,
Our graces are not shrunk, but more profound,
Where gratitude and charity abound;
One toward our HEAD, the other unto all
The members of HIS BODY MYSTICAL;
Nor is 't the least addition to our joys
To see our brethren freed from their annoys.

CHORUS.

Our love as bright and constant as the sun,
With cheering beams through heaven and earth doth run,
Like Aaron's fragrant ointment, doth it flow,
From head and beard down to the saints below;
Thence, like celestial fire, it upward tends,
To GOD and angels, CHRIST and HEAVEN ascends;
Thus they that *sigh* below—that *sigh* above,
Are all united by the bond of love.

SAINTS MILITANT.

You, elder brethren, we rejoice to see
Inheritors of such felicity;
Our fellow prisoners, that, so lately, were
In flesh and sin, now from all fetters clear;
Whose sooner fledged souls are soar'd on high,
Quitting the shells of your mortality;
Though death and sickness trampled you before,
You 're now secured from both for evermore.

SAINTS TRIUMPHANT.

Our blest possession but an earnest is,
Of your expectance and approaching bliss;
For HEAVEN is an inheritance so fair,
That every saint shall there be made an heir,
And here, though captived in the flesh awhile,
Here freed from bonds, you shall for ever smile.
Then cheer your hearts, and lift your heads on high,
For your assured redemption draweth nigh.

CHORUS.

Then brethren all we are, by father's side
And mother's both, CHRIST and his mystic bride;
As once all servants, so shall all be free,
Made sons of GOD in glorious liberty;
All birds of the same nest, and beauteous feather,
Flocking in paradise, shall chant together.
One Church we make, one common LORD revere,
Both choristers above, and mourners here.

SAINTS MILITANT.

Thus fervent sympathies arise to all
(So far as suits each state,) reciprocal;
Yet not, as though we prayers might address
To our related saints in happiness;
Or as your joys had leisure to look down
On our poor accidents of smile or frown,
But our love, honor, and esteem is yours,
Without detraction from the higher powers.

SAINTS TRIUMPHANT.

True sympathies we own; though neither grief
Can sour our state, nor needs our power relief;
Yet do our constant prayers attend your good,
And beg the vindication of your blood;
So far your passions, too, concern us, (know!)
That at your pious joys ours overflow;
Nor can some members their perfection gain
Till all the rest completeness do attain.

CHORUS.

Wherefore we all in joint devotion pray
For the whole Church's consummation day,
That the elected number be supplied,
And all together shortly glorified;
That prayer may be converted into praise,
And tears wiped off may songs of triumph raise,
Until the style of Militant improve
Into Triumphant both for joys and love.

ED. SPARKE, D. D., 1652.

MISCELLANY.

GROTTO OF ADELSBERG.

THE kindness of a friend enables us to furnish our readers with a sketch, by an able hand, of this natural wonder. We cannot agree with the writer, (many of our readers will recognise in him an esteemed clergyman of our Church,) in attributing its deeply interesting and instructive exhibitions of the boundless power of GOD, to any peculiar design beyond the display of that power, and the consequent expansion and increased confidence of the believing mind. How fitted are such scenes to urge home upon our hearts the noble apostrophe of Jeremiah,—"Oh! LORD GOD! behold thou hast made the heaven and the earth, by thy great power and stretched-out arm, and there is nothing too hard for thee!"

I take the opportunity offered by the Potomac, which sails from Trieste shortly, to write and tell you of my movements since my last. Our winter has been spent very quietly at Bologna, notwithstanding all the commotions and threatening appearances of war. The Austrians re-entered Bologna early in February, and I saw twelve thousand pass directly under my window. The people received them with the most profound stillness. They were obliged to submit and they submitted in silence. The arrival of an English painter and an English architect from Rome, who were desirous to take Modena and Parma on their way to Venice, induced me to join them, as I was desirous to see the paintings of Correggio and the buildings of Palladio in company with two persons whose judgment in their respective arts might be useful to me. We had a very pleasant journey, passing from Parma to Mantua, and thence to Verona, Vicenza and Padua, and arrived in Venice on the 20th Feb. There being no English clergyman here, the British Consul General invited me to officiate, and afterward, when my fellow travellers left me, invited me to make his house my home. In this delightful family, I have spent many happy hours. Mr. Money is very friendly to Americans, and receives them upon the same footing that he receives the English. Indeed, he told Mr. Moore, the U. S. Consul at Trieste, that as there is no American consul at Venice, he wished him freely to send all Americans to him for counsel or protection in case of need. After remaining here a couple of Sundays, the English clergyman at Trieste being ill, I went over and spent two Sundays there for the purpose of administering the Communion. At Trieste, to my great surprise, I found M. Levasseur, who was with Gen. Lafayette in America, and whom I had afterward particularly known at Lagrange as his secretary. He was one of the heroes of July, received a wound which for a long time disabled him, and is now a colonel, and the French consul at Trieste. With him and Madame Levasseur I made an excursion to Adelsberg, about 28 miles inland in Carniola, on the great road to Vienna, to see a most wonderful phenomenon in nature, its famous grotto. It is only a few years since this grotto has been extensively explored. I ought to premise that the formation of the whole country around is calcaric, that there are a great many grottoes in various directions, and holes in the earth's surface, the depth of which cannot be fathomed. The grotto of Adelsberg is the most wonderful. A small river falls into it, and the first sound which you hear as you descend, and leave behind you the light of heaven, is that of the rush of waters. Our guides, six in number, had preceded us with abundance of candles cut into lengths sufficient to burn for a few hours, and these, as we proceeded, were arranged before us in a most judicious manner, so as at once to fill the mind with the magnificence of the scene. We first walked along a natural bridge, under which the river passes, lighted from a gallery above, and then descended by an easy flight of steps, cut in the rock to the water's edge. Here we found a wooden bridge thrown across the stream, from which the lights above and the reflection below produced a sight of wonderful sublimity. We advanced with ease through the windings of the cavern, which at times was so low as to oblige us to stoop, and at times so high that the roof was lost in the gloom. But every where the most wonderful varieties of stalactites and crystals met our admiring view. At one time we saw the guides lighting up some distant gallery far above our heads, which had all the appearance of verandahs adorned with Gothic tracery. At another we came into what seemed the long drawn aisles of a Gothic cathedral, brilliantly illuminated. The whimsical variety of forms surpasses all the powers of description. Here was a butcher's shop which seemed to be hung with joints of meat; and there a throne with a magnificent canopy. One of our guides had placed himself in it, his old hat by his side for a crown, and a long stalactite in his hand for a sceptre in all the mockery of majesty. I laughingly humored it by making a very profound bow, to which he returned a slight and very dignified inclination of the head without moving a muscle to disturb his gravity. There was a terminus with a bearded head so perfect that you could have thought it the work of a sculptor, and farther on toward the end of our walk, I saw the figure of a warrior with a helmet and coat of mail, and his arms crossed, of the illusion of which, with all my efforts, I could not possibly divest my mind. Two stalactites descending close to each other are called in a German inscription over them, with sentimentality truly German, "the union of two hearts." The resemblance is certainly very striking, and we amused ourselves by contrasting with that term of endearment, all the changes which could be rung upon *cold* hearts, and *hard* hearts and *stony* hearts. Not long after passing "the hearts," we came to the "ball room." It is customary for the inhabitants of Adelsberg, and the surrounding country, to come on Whitsun-Monday to this grotto, which is brilliantly illuminated, and the part called the ball-room is actually employed for that purpose by the peasantry. A gallery very appositely formed by nature, serves the musicians for an orchestra, and wooden chandeliers are suspended from the vaulted roof. It is impossible for me to describe minutely all the wonderful varieties; the fountains seeming as they fall to be frozen into stone, the graves with weeping willows waving over them, the picture, the cannon, the confessional, the pulpit, the sausage-maker's shop, hung with black puddings, and the prisons. Through the grates of the latter, one of the guides put his hat begging for charity for the poor debtors, and here of course we gave them our bounty. A bounty it strictly was, for the pay of the guides is regulated by government, and is given previously to entering the grotto, on receiving tickets of admission. I must not omit mentioning one part, which, though less grand than many others, is extremely curious. The stalactites have here formed themselves like folds of linen, and are so thin as to be transparent. Some are like shirt ruffles, having a hem and looking as if they were embroidered, and there is one, called the curtain, which hangs exactly in natural folds like a white and pendent sheet. Every where you hear the dripping as of a continual shower, showing that the mighty work is still going on, though the several stages of its progress are imperceptible. Our attention was so excited that we had walked two hours without feeling the least fatigue, or being sensible of the passage of time. We had gone beyond the point where most travellers had stopped, and had been rewarded for it by seeing stalactites of undiminished whiteness, and crystals glittering as the light shone upon them, like unnumbered diamonds. Our guides informed us, whether truly or not I will not answer, that they had walked without interruption for 24 hours, and had found neither end nor issue. We therefore determined to return, and although we did not stop at any one object, but walked rapidly back, we had been more than three hours in the grotto when we arrived again at its entrance.—And now, you will exclaim with me, I am sure, How wonderful! Since I have been in Italy, I have been occupied in surveying the works of man, but I have now, for the first time, seen one of those wonderful operations of GOD's power, which seem designed to humble our proud hearts by displaying the ease with which Omnipotence can surpass the utmost efforts of human skill.—What is the Pantheon, or the Colosseum, or even St. Peter's, compared with the grotto of Adelsberg. The exhausted treasuries of so many successive Popes, who then held all Europe in awe, and under contribution, were competent to create in the course of centuries the superb temple of the Vaticans. But if they, and the whole succession of Roman Emperors, and Egyptian Pharaohs, had combined all their resources and their efforts, they could not have produced the grotto of Adelsberg. How little do we know of the wonderful mechanism of our globe! Pope has called the work of creation "a mighty maze, but not without a plan." The reason of GOD's doings may not be apparent to us, but we know that Almighty Wisdom never acts without reason. The purpose for which this wonderful grotto was formed is to us inconceivable, but that it is subservient to some of the mighty operations of divine power, cannot, I think, be doubted by any reflecting and believing mind.

We had entered the grotto at 4 o'clock in the afternoon, and we arrived at the inn just in time for our dinner, which we had ordered at eight While there one of the guides brought for sale four very extraordinary animals in shape between a lizard and an eel, transparently white with a tinge of rose color about their heads. They were of the species called the Proteus Anguillaris, and were very active in the wide-mouthed bottle of water in which he brought them. I saw some at Trieste, which had been kept in that way for several months, by changing the water every day, and giving them occasionally a few crumbs of bread. The guide said he had taken them from the water in the grotto, but I have been since informed that they are found in another grotto not far distant where there is also a river; and Count de Tournes, the Austrian delegate at Venice, told me that he had found them upon his estate at Carniola, in a fountain which from that circumstance is supposed to have connexion with one of these grottoes. I understand that they are found nowhere else in Europe; but Mr. Levasseur tells me that the same animal is found in Lake Erie, but much larger and stronger, and of a brown color. The difference of color may be accounted for by the exposure to light of the animal in Lake Erie, whereas that in Adelsberg lives in perpetual darkness. It is a subject which I think deserves the attention of our naturalists, and if I could have possibly sent them alive to America, I should have bought those which were offered to me.

In speaking of the rivers which lose themselves in these subterraneous caverns, I am naturally led to think of a river which runs into the Adriatic, midway between Trieste and Aquilia, called at the present day "Il Timavo," and which I have not the least doubt is the Timavus of Virgil. He describes it as a sea bursting by nine mouths from a mountain. It is supposed to be the same river as the Recca, which falls into the grotto of San Canziano, eight or ten miles from Trieste; and it has been affirmed that substances put into the Recca have afterward been found in the Timavo; but of this I have not as yet seen any satisfactory proof. Virgil's description is certainly very hyperbolical, and instead of nine I counted only seven mouths, which agrees with the number as stated by Strabo. It is said, however, that there are two mouths now dry which are concealed by bushes; and this vindicates the accuracy of Virgil and reconciles the poet with the geographer.

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Venice is of course most deeply interesting, and that interest rises in proportion to our acquaintance with her history. She is now a beautiful corpse, but lovely even in death. Her position, built as she is upon 122 sandbanks connected by innumerable bridges and intersected only by alleys and canals, renders her unique. Her architecture differs entirely from that of the rest of Italy, and makes her in appearance what she once was in reality, the connecting link between the East and the West, between Asia and Europe.

ON INQUIRIES FOR THE TRUE CHURCH, AND THE TRUE GOSPEL.

WHAT is the truth, and where is it to be found? Millions are asking this question; not like Pilate, who did not want to hear an answer, but with an intensity of earnestness that speaks the engagement of the inmost soul in the reply. Whither shall they be sent? To whom shall they go? Where are the words of eternal life? What shall they do to be saved?—In as many ways as there are sects in Christendom, are these inquiries answered. Yet truth is but *one*. GOD's will is but *one*. The way of salvation is but *one*. How is it to be found? How, when found, shall it be known? "Thus saith the LORD, Stand ye in the ways, and see, and ask for the OLD PATHS, where is *the good way*, and walk therein, and *ye shall find rest for your souls!*" THUS SAITH THE LORD! Is it an idle service, then, to trace again, even from CHRIST, the Author of our salvation, that "old way" in which Apostles walked? Is it a profitless endeavor to call our friends and brethren, with the sure covenant of Scripture and the clear record of all antiquity, for our authority, to that "good way" which martyrs have made radiant with their blood, and where the saints of old found rest and refuge for their souls? Is the *truth* essential to salvation, and is the *pillar* that upholds it nothing? Is the Gospel of CHRIST the hope of our immortal souls, and is it indifferent whether it be that "other Gospel," of which the Apostle warns us, or that which he gave to Timothy, to "commit" "to faithful men" who themselves should "teach others," and they others still, "even to the end of the world;" and which so committed, and so taught, has now come down, by an unbroken chain, to us,—fulfilling thus "the intent" of GOD, as the same Apostle has declared it, "that now unto the principalities and powers in heavenly places might be known, *by the Church*, the manifold wisdom of GOD?" Upon any other subject there can be no doubt how men would reason, or how reasonable men would decide. We see not why, to this, the most important of all subjects, the same reasoning should not be applied, or how the same conclusion can be avoided. We seek not to impose opinions but to invite inquiry.

DOANE's *Word for the Church.*

MINISTERIAL FIDELITY.

DURING the stay of the licentious Charles II. at Winchester, a lodging was demanded for Nell Gwinn, the King's favorite of the hour, in the prebendal residence of Ken. This was peremptorily refused by Ken. "Not for his kingdom!" was his virtuous reply. It is even said that this holy man, finding, on his going to Winchester for his turn of residence, that his house was thus tenanted, ejected the favorite. The King, though a libertine himself, showed his respect for consistency and virtue, by promoting Ken, soon afterward, to the bishopric of Bath and Wells. "Odds fish!" said the King, "who shall have Bath and Wells, but the little fellow who would not give POOR NELLY a lodging!" In the chamber of death, Charles found more comfort in the attendance of this faithful minister, than in that of the rest who surrounded his bed.

This prelate was accused to James of having so commented on the character of Daniel, at the court of Darius, as to justify disobedience to the ruling Prince: the only answer which the King, who, having himself been absent from chapel, sent for Ken, could elicit, was, "If your Majesty had not neglected your own duty of being present, my enemies would have missed this opportunity of accusing me."

CHURCH DOCUMENTS.

EASTERN DIOCESE.

Address delivered by the Right Rev. Alexander V. Griswold, D. D., Sept. 26, 1832, to the Convention of the Eastern Diocese, in Trinity Church, Boston.

BY the rules of our Church, it is required of the Bishop annually, at the meeting of the Diocesan Convention, to report his official performances during the past year, the changes which have occurred, and the present state of the Diocese. And also, once, at least, in three years, to deliver a charge to the clergy under his Episcopal jurisdiction; and from time to time, to address to the people of his Diocese, pastoral letters, on some points of Christian doctrine, worship, or manners. The meetings of our Diocesan Conventions have been the only opportunities I have had of delivering Charges to our Clergy; and considering that we have no appropriate funds for defraying the expense of publishing pastoral letters, and that the laity of our parishes are supposed to be represented in our Conventions, I have, with a few exceptions, judged it expedient to unite the three in my addresses to them.

It is my intention, while it shall please the LORD to give me strength sufficient to such a labor, to visit annually all the churches of this Diocese; and yet it has so happened, from several circumstances and causes, that a few in the western part of this State have not been visited. I had determined to do it about the middle of the last month; but it was by GOD's righteous providence so ordered, that, at the time when it would have been my duty to give the previous notice of the proposed visitations, the pestilential sickness then rapidly spreading over our country, was daily expected here; and it seemed unfitting, if not presumptuous, that, at such a season, I should make appointments for a journey of several weeks. Through the LORD's forbearing mercy, we have, in this Diocese, been in a great measure shielded from this awful visitation, and the danger is less alarming; but too late to visit those churches before this our present meeting.

All the other churches of this Diocese I have visited one or more, and have preached in them all from one to four or five times, with the single exception of Grace Church in this city. A detail of all my official acts would be tedious and unprofitable; but some of the more interesting particulars it will be suitable to notice. In June, I visited for the first time, a village called Saccarappa, near Portland, where the Rev. Mr. Ten-Broeck has, for the greater part of a year, officiated, and where his services appear to have been blessed. I preached to a large and very attentive congregation, and confirmed eight persons. There was reason to believe that the Spirit of the LORD was with us, and that the services were profitable. The continuance of our ministrations there, would probably be followed by the permanent establishment of a parish in that place.

The church in Portland is still without a minister, and has suffered for the want of regular ministrations. The Rev. Mr. Clapp has taken charge of the church in Gardiner; into which I instituted him on Monday of last week; I preached there four times, and confirmed a few. The Rev. Mr. Ten Broeck assisted in the services; and the prospect of prosperity in that parish, which has met with so many discouragements, seems better now than at any time for many years last past. The church in Saco, under the pastoral care of the Rev. Mr. Muenscher, who, about a year since, was instituted its Rector, is doing well. The Convention of Maine met there in June, at which I was present. The harmony, good feeling, and zeal for CHRIST, which seemed much to prevail, rendered it a pleasant and refreshing season.

The Rev. Mr. Fuller, on a late visit of a few weeks to his friends in Maine, preached several times in the large and flourishing town of Bangor, where it is thought by suitable efforts, a respectable church of our Communion may be raised up. It has long been painful to me, that we have done and been able to do so very little for our Church in Maine: one or two missionaries should be constantly employed in that State.

In New Hampshire there has been but little change. The parish in Portsmouth have erected a very beautiful and convenient chapel or lecture room, for Sunday Schools and other religious uses. The 13th of this month was, by a few of our clerical brethren, very pleasantly spent there in various religious services. In the morning, Lucius M. Purdy was ordained Deacon; in the afternoon the congregation were pleased and edified, by a discourse from the Rector of that Church, giving its history from its first establishment to the present time. Confirmation was also administered. In the evening the congregation assembled in the new chapel, where we had services and a discourse appropriate to the sacred use for which it is designed.

The church in Salmon Falls is doing well; but our hopes in Great Falls will probably be disappointed. In Hopkinton they continue to do well, and their missionary societies contribute liberally. In Claremont, it is well known the church is large, and possessed of very considerable funds. They have two good houses for public worship, with some miles of distance between them; and it is much to be desired that divine service should be constantly held in both. If the present worthy Rector of that parish had an assistant, who would reside near the west church, and with him officiate alternately in each, it would strengthen our good cause, and add much, we may believe, to its prosperity in that part of the State. The parish in Charleston have now no minister with them. In my late visit in those parts, I preached at Bellows' Falls and Windsor, in Vermont, but I judged it most suitable to decline administering Confirmation, for which some in the latter place were prepared.

Our Church in Rhode Island has never been in a state more prosperous than at the present time. The efforts of the clergy to awaken, in all the parishes, a deeper interest in religious duties, and especially in missionary labor, have, through GOD's blessing, produced noble effects. There is good reason to hope that several churches will be the happy fruits of their liberal contributions. The church at Tower Hill, which had for many years been closed, I visited last winter, when Mr. D'Wolf was ordained to be their minister. He has labored there ever since, and, as I am informed, with the appearance of increasing usefulness. I know not of any place in this Diocese, where the permanent residence and labor of a respectable and faithful minister are more needed. The new parish in Pawtuxet I also visited for the first time; their efforts to build a church, it is hoped, will succeed. In the same journey, I held an ordination in Bristol. In Warren they continue to do very well. The parish of Grace Church, in Providence, have, with liberal aid from others, purchased the theatre in that city, and have almost completed the labor of transforming it into an elegant church. The Rev. Mr. Brown has been for six or eight months officiating in the north-eastern part of that State, in a place which I have not yet visited. He is in the midst of a large population, which he found almost destitute of Gospel ministrations, and with the prospect, as I am informed, of soon establishing a large church. I speak of those churches in which changes have taken place. There are others throughout the Diocese which are doing well, and though not mentioned, are entitled to much praise.

In Massachusetts have been some changes. On the 23d of May, the Rev. Matthias Munro was, in Bridgewater, admitted to Priests' orders as the minister of the church there. I was then informed that their small house was so completely filled that no more could obtain seats in it. With a little aid from others they might enlarge it, at no great expense, and in a very few years, with GOD's blessing, be able to build a new one. But without such enlargement, we must not expect much more increase. If we could locate a minister in Marshfield, to labor wholly in that place, and Mr. Wolcott's ministry be entirely devoted to Hanover, it would probably be productive of much good. The prospects for the Church in the former place, are favorable; but without more services than their worthy, faithful minister can, in his present situation, bestow upon them, we cannot in reason expect much increase there. And I would observe generally, that in every place where we have services at all, we should if practicable have a resident clergyman. We may reasonably believe that such, in consequence, would be the increase of the members; and of the contributions of the parishes, that they would require but very little if any thing more of missionary aid. We can never make a fair trial of what good we can do in any place, till a faithful minister of our order resides and labors in it.

In June last, a number of our clergy met in Quincy, where we had the pleasure of laying the corner-stone of a new church. The work is in rapid progress, and is likely soon to result in the completion of a beautiful edifice. With pleasure I also learnt, that so liberal had been the subscriptions for the work, that the whole expense will be defrayed. A debt incurred by the building of a church, usually operates to the injury, and sometimes to the ruin of a parish.

The Rev. Mr. Boyle has resigned the rectorship of the church in Dedham, and the Rev. Mr. Babcock now officiates there. In St. Matthew's, in Boston, the Rev. Mr. How is officiating. The parish of Grace Church, in this city, now occupy as a place of public worship, a convenient edifice or hall in Bedford-street, and have the Rev. Mr. McBurney for their minister. Their prospects are brightening. The City Mission here continues prosperous and useful. I have also much pleasure in stating that the Rev. Mr. Stone, from the Diocese of Connecticut, has consented to accept a very unanimous call to St. Paul's Church, and was instituted its Rector on the 19th of June. A new parish has been recently formed in Roxbury, with very good prospects. I officiated there a few weeks since, one Sunday, and administered the Lord's Supper to a respectable number of communicants, and have seldom passed a Sunday more pleasantly.

In Marblehead the change has been very pleasing. In the parish there, which seemed to be almost extinct, a number of individuals, with much liberality and pious zeal, have made great exertions to restore it to life and prosperity. They invited the Rev. Mr. Price to be their minister, and received him with much kindness, and were much pleased with his labors. And when he found it no longer convenient to continue with them, they invited the Rev. Mr. Eastman, who is now very cordially accepted and officiating as their pastor. The Rev. Mr. Coit has removed from this State, in the hope of regaining his health, by residing through the winter in a more southern latitude; and the Rev. Mr. Bartlett supplies his place in Cambridge. In Hopkinton of this State, the Rev. Ephraim Munro is officiating.

The Rev. Dr. Hopkins has been elected to the episcopate of Vermont, and we are likely soon to suffer the great loss of his removal from this State; but we ought humbly to trust that he who governs all things will over-rule it to the more general good of his Church.

On the last Sunday in November, I preached in Methuen, where occasional services have been performed by some of our clergy, for almost a year: and there is some reason to hope that they may result in the establishment of a church there. They who are favorable to our order are now endeavoring to obtain a subscription for the building of a house of worship.

Through the LORD's blessing on the oversight and labors of the Rev. Mr. Strong, the interests of our church in Montague are reviving; and I am happy to learn that the Rev. Mr. Dickinson, formerly of this Diocese, who sometime since returned from the south, is now officiating among that people. In Northampton the church is low, but not yet hopeless: through the want of clergy and of missionary funds, we have not given it that aid which it was encouraged to hope for, and which was necessary to its success.

The Rev. Mr. Ballard is settled in Pittsfield, where the parish is vigorous and flourishing; their new church will soon be ready for consecration. I hope, with divine permission, and as soon as other duties will admit, to visit the churches in that part of the State, and to be able to give a more particular account of their present situation. The church in Otis, it is expected will then be dedicated, and what can be done for the churches in that portion of the Diocese be better ascertained.

As I have resigned the jurisdiction of Vermont, and that State is now become a separate Diocese, it will be sufficient to state, that I am happy to have it in my power truly to state, that I leave it in great prosperity. Eighteen years ago they had but one, or at most two officiating clergymen: now they have twelve or more. They then had not one church edifice, properly their own; now they have twelve new ones which are consecrated, and five or six more which are built or in building. Then, if I recollect right, they had three organized parishes: in their late Convention, twenty-four were represented. Thousands of dollars they have in that time expended in obtaining possession of the lands which belong to this Church: now, as we hope, the business is settled, and those expensive litigations at an end.

From our public journals it appears to be made a question, whether a bishop can consistently with his duty and the nature of his office, relinquish the jurisdiction of churches which have been under his episcopal care: and it will of course be proper that I should express my views upon this point. The question with me is one of principle only, not of party feeling or of respect to a particular case; and I know not, from the Scriptures, or the nature of the office, or the canons or the usages of the Church, any objection to a bishop's resignation of his diocese, which does not in principle also apply to a rector's leaving his charge. Should it be said that the evil in the former case might be greater: it must be allowed that it so rarely happens, that the evil in the latter case is in fact far greater; and were it thought expedient to legislate upon the subject, a canon forbidding presbyters to leave their parishes would seem far the most necessary. Very few instances, in modern times especially, if even one can be found, in which the Church has actually suffered by a bishop's voluntarily

resigning his jurisdiction. The sacredness of the office cannot with more reason be urged in the one case than in the other; indeed it cannot reasonably be urged in either case, because the office is not resigned.

If it be said that a bishop is ordained with a view to his having a particular jurisdiction: the same is true of a presbyter. We do not ordain one except he has a title;—some particular cure or ministry for which he is appointed. A bishop has peculiar duties, and a more extensive jurisdiction; but the *elder* is a bishop or *overseer* in his parish, and so styled in the Scriptures. And though the *election* to a particular diocese is mentioned in the ordination service, the authority *given* is *general*; it is "the office and work of a bishop in the Church of God," without restriction or regard to any particular jurisdiction. Accordingly it is a common thing in England for a bishop to resign his jurisdiction of one diocese, and take charge of another; which shows clearly that in the view of the Church from which we emanated, there is nothing in the connexion between a bishop and his diocese too sacred to be dissolved. And we have already had an instance, in the largest diocese of our country, of a bishop's resigning his jurisdiction, and not being allowed to resume it, though it was what he afterward attempted. His successor, during his life, acted and was recognised as principal bishop, and as such had a seat in the General Convention. And while Bishop Provost was still living, Bishop Hobart was an assistant, not to him, but to Bishop Moore; and with his pen he ably defended the right of a bishop to resign his jurisdiction. And our General Convention, by admitting Bishops Moore and Hobart, for many years, under these circumstances, to take their seats and act as members of its body, has virtually recognised the resignation of Bishop Provost. That body has the conventional power, and perhaps the right to make a law, forbidding in future such resignations; but beside the unfitness of attempting to compel one to execute an office against his inclination, and possibly against the convictions of his conscience; it is easy to conceive of several cases, more than possible, in which a bishop's resignation or removal to another diocese would be of good effect.

I have, on former occasions, stated some of the reasons, why, in my judgment, dioceses should be with us, as they were in the primitive ages, small. In such case the bishop can be the rector of a parish, which for several reasons is desirable. To those which I have formerly given it may be added, that a bishop who has no parochial charge, will be more likely to neglect constant preaching, which, as we learn from the Scriptures and primitive practice, is his principal duty. Ordaining to the sacred ministry, and administering Confirmation, can occupy but a small part of his time. He is sent as Paul was, "to preach the Gospel." Bishops still, like the first apostles, should "give themselves *continually* to prayer, and to the ministry of the word."

Our Confirmations in the year past have been but very few; I have administered this rite 25 times only, and to but 167 persons; which indicates but a slow increase in the one thing needful. People are willing in the day of God's power: when they are renewed in the spirit of their mind; when with the heart they believe unto righteousness, they will rejoice with their mouth to make confession unto salvation. If we see not this evidence of our ministry, our concern should be awakened, and our efforts increased. It is the great purpose of Christ's religion, and should be the chief concern of his ministers, to save the souls of men, by converting them to God, and training them in the ways of righteousness and truth, for heaven. Though we succeed in collecting congregations, in building churches, and settling ministers, with competent support, if the hearts of our people are not changed, nor their lives made better; if they have not repentance toward God, and faith toward the Lord Jesus Christ, nothing of what is chiefly essential is yet done, and instead of rejoicing we have cause to mourn.

To the number of candidates for holy orders have been added, J. Hamilton Parker, Thomas Robinson Hunter, Francis Peck, Henry Bulfinch, John T. Sabine, Nathaniel H. Munro, Henry Waterman, Joseph H. Dor, jun., Darius Barker, Stephen C. Millet, Edward C. Ball, and Samuel Moody Emery, with two or three more, who, I am told, are by the Standing Committee received, but their testimonials not yet given to me.

The whole number now candidates in this Diocese, including the last named, is twenty-two; beside Wm. Friend and Charles E. Leverett, who have been transferred, the former to Virginia, and the latter to South Carolina.

The Rev. Matthias Munro has been ordained priest, and John Batchelder, Erasmus D'Wolf, Joseph M. Brown, Mark Anthony D'Wolf How, Ephraim Munro, George Munroe, George C. V. Eastman, Jacob Pierson, Samuel M'Burney, Samuel B. Babcock, and Lucius M. Purdy, have been admitted to the order of Deacons. The Rev. Isaac Peck, Alonzo Potter, Benjamin C. Cutler, have taken letters dimissory to the Diocese of New-York. The Rev. Mr. Pierson is officiating at Guilford, in Vermont, and the Rev. Mr. Purdy has gone to Connecticut; but neither of these two is dismissed from this Diocese. Through the Lord's goodness none of our clergymen have been removed by death.

I again this year, according as I suppose to the intention of the Convention, issued another circular, reminding our people of the duty, and urging the necessity of continuing the Easter collections. With regret I learn from the Treasurer, who receives them, that they fall very considerably short of what was last year collected. This is the more to be regretted from the consideration that the call for missionary funds in this Diocese, and their usefulness are increasing. For though several of the parishes, which have been aided by them, have now, through God's blessing, and their own liberal efforts, ceased to ask for such assistance; others, and more in number, have risen up and claim a share in these charitable contributions. The consequences of course, will be, that what is distributed under my direction, must be dealt out in smaller portions than in any former year.*

In my judgment it is not only fitting but expedient that there should be published annually a correct statement of all that is by any state or parish or individual, contributed for missionary purposes, and how every part of it is disposed of and applied. The people have a right to know, and they must feel interested in knowing, what is done with what they give. And we may reasonably believe that such information will increase their willingness to give. It is natural to love, or to feel some particular interest in, those on whom we have conferred benefits; and a kind regard for our small and feeble churches will thus be increased. And also, when the people are informed how what they give is disposed of, and are permitted to see the good which it actually does, they are less likely to be weary in well doing; it awakens and keeps alive a missionary spirit.

The resolution passed at our last Convention, requesting me "to appoint clergymen within the Diocese to visit and to preach in the various churches, and to obtain collections in behalf of the Domestic and Foreign Missionary Society," I have also complied with, by communicating information of such appointment to fourteen of our clerical brethren, who in my judgment could most easily perform the duty, and assigning to each such portion of our churches (including Vermont) as appeared most convenient to those concerned. So far as I know, or have been informed, they have willingly and faithfully attended to the duty of their appointment; and the request of the Convention has been, by our churches, favorably received. What has been collected is yet but in part ascertained. I have more than once, on former occasions, reminded the Convention of the fitness, while our suffering from the want of men and money for missionary purposes continues, that our parishes, which are supplied, should consent that their ministers may occasionally leave them for a short time, to help those who are wholly destitute: and I ought in justice to mention the willingness with which many of our clergy have done this, and much I believe at their own expense, and no little inconvenience; and our churches, so far as I am informed, have, with true Christian feeling, submitted to such deprivation. Such labors performed by Mr. Edson, in Methuen; by Mr. Strong, in Montague; by Mr. Baury, in Hopkinton, and by others, have been of material benefit. From our present number of candidates for the ministry, we may hope that the want of laborers will soon be diminished; and if our people, according as God has blessed them, will contribute to the increase of our missionary funds, we may soon have a minister established in every place where we have an organized parish, and no longer be ashamed, mortified, or grieved, at seeing those infant churches, which have relied on our fostering care, languishing, and ready to expire. We are much indebted, and more the present year than in any past, to the females of our flocks, for their labor and efforts to increase our missionary funds. Who will "despise the day of small things?" It is not by large contributions, however we may desire them, that we can most reasonably expect to carry on this great work; but by the union of many. Vast rivers are fed and often swollen by *drops* of rain; let each give a little, and the amount is great. Engaging in this noble work, is also more likely than any other thing to interest the affections; and where we have the labor of the hands for its promotion, we, no doubt, have what is not less valuable, the prayers of the heart. Many a social prayer, by missionary societies, is weekly offered up to God for his blessing upon the ministers of the Gospel, and for the success of their labors.

The state of our Sunday Schools is continually improving. The readiness with which so many of our people engage in this labor of love, and the evident good it is daily producing, are among the things for which we ought to thank God, and take courage In regard to this good work we may hope, and we should pray, that our people may not be weary in well doing.

On this occasion, at my time of life, I ought to speak to you as a dying man; and it was my intention, when I began this address, to have added some words of advice to my brethren of the clergy, and to the people of this Diocese. But I have so long detained you in reporting the state of our churches, that such additions would trespass too much on your time and patience. It may be the Lord's will that I meet you again on a like occasion, or I may find time amidst other cares to address our churches in some other form.

It is said of the apostle John, that the experience of a long life, and still more the teaching of the divine Spirit, had so convinced him of the excellence of charity, and the necessity of Christians *loving each other*, that, in his latter years, this was the constant theme of his preaching and exhortation. I can truly say that my own experience has led to the same conviction; and that such is the teaching of the Holy Ghost, as recorded in the sacred Scriptures, none who read them can doubt. Loving our Christian brethren is the best evidence "that we have passed from death unto life;" this indeed is the perfection of all morality and religion; even the fulfilling of the whole law. Without this charity, our faith and works of zeal are nothing. The worst enemies of the Church are they who disturb its peace, and the greatest obstacles to Christian love are bigotry and party spirit. The Church to which we belong is by nothing more distinguished than by its spirit of liberality, truly so called, and the sentiments of union and love which it so uniformly inculcates. None can be truly her children, nor deserve the name of Christian, who do not follow after that charity which is the bond of perfectness. We of the clergy, who profess to be ministers of Christ, and to act in the name and behalf of Him, who was so distinguished by meekness and love, are especially, and above all, under the most sacred and solemn obligations, "to maintain and to set forward, as much as lieth in us, quietness, peace, and love, among all Christian people, and especially among them," with whom we are particularly connected. If we are deficient in this, we are faithful in nothing. And in this, my brethren, beloved in the Lord, there are none, who preach the Gospel of the blessed Redeemer, that have an easier or more pleasing task than us, the clergy of this Diocese. The laity—the people of our parishes, are generally and remarkably disposed to union and peace. One of the most encouraging circumstances in the state of this Diocese, and for which we ought daily to bless God, is the evident, and I think, increasing disposition to harmony and love. There is also, in my judgment, evidently among our population increasing desire to hear the pure Gospel of Christ preached in sincere love: to hear the doctrines of the cross,—the momentous words of eternal life. And certainly it would be doing injustice to our clergy to suppose that such a change is gradually taking place without their agency and co-operation. Union and good feeling have generally and very much prevailed now for more than twenty years among all our churches; and there is, I am fully persuaded, not only an increasing willingness in hearing, but also an increasing fidelity in preaching the Gospel of salvation. Unhappily, there is before the public an appearance of discord among the clergy of this State, much greater, as I believe, than actually exists; and if any are so wicked as to rejoice in the expectation of seeing us a divided Church, they will, I trust in God, be disappointed. We stand on a foundation too firm to be shaken by momentary gusts of passion. We have too much regard for the religion which we profess; for the Master whom we serve, and for the Church which we all love, to jeopard our souls for the vanities of life, or dishonor Christ by selfishness and pride. We will not forsake the ark which is our safety; we will not, like the raven, fly to and fro while the floods continue; but like the dove return with the olive branch in its bosom.

It would be well if we could all think less of others' faults, and more of our own. And let us chiefly on this occasion think with grateful hearts of the many blessings which, through the Lord's patient goodness, we still enjoy. And especially that we of this Diocese have been thus far, and in so great degree, preserved from the mortal sickness which is still visiting many parts of our country. And may our affections, raised to God in thankfulness and love, descend like his rain upon all our fellow men.

Alexander V. Griswold.

* I ought, however, to observe, that what has been done in Rhode Island, and is, as I understand, now doing in St. Paul's Church, in this city, will, in a good degree, supply the deficiency in two of our States.

COMMUNICATIONS.

For the Churchman.

SYSTEMATIC APPEAL AND CONTRIBUTION.

Messrs. Editors,—I am encouraged by the editorial article in your last number bearing the above caption, to send you an extract from a late (Methodist) Christian Advocate, upon the same subject. In that widely circulated paper it formed part of an essay by the editors detailing at length a plan of systematic effort for the collection of money to support their societies, and as an illustration of the mode by which others succeed, and perhaps, as a guide to similar plans among us, I have thought it might do good. Should you agree with me in this opinion, I shall be happy to see it in your columns.

Yours, Ignotus.

"We have printed a subscription paper, explaining the plan, having five columns—1. Publishing Fund.—2. Missionary Society.—3. Sabbath Schools.-4. Bible Society.—5. Tract Society. It is expected that the preachers will present the subscription papers once a year to each society for their annual contributions to each object, in such proportion as they may deem best. For a further explanation we shall subjoin a copy of the printed subscription paper, which will be forwarded to the preachers for use and distribution, in their various boxes and packages of books.

Annual Subscription Paper.

The Book Agents, Editors, and friends of our principal benevolent institutions, desirous to cooperate promptly and efficiently with all our brethren in the ministry, and our friends generally, in raising funds for them, have settled upon the following plan. They have done it at the suggestion of various distant and worthy correspondents: and cheerfully, because they perceive a disposition throughout the country to come forward at once, and liberally, in this matter, if a regular and efficient system were devised. This we think we have done in this subscription paper, which will be easily understood. The plan is founded on this plain principle; *that it is the duty of every one to contribute of his substance according to his ability, to the spread of the Gospel of our Lord and Saviour* Jesus Christ. Some will give more and some less; some will give to all our institutions, and some will make their selections. The plan goes upon the supposition that there is a Sunday School, Bible, and Tract Society, in every neighborhood. Each one will say how he wishes his contribution appropriated, and it will be entered accordingly under the proper head, and paid over to the proper treasurers. The moneys of the Publishing Fund and Missionary Societies will be sent to New-York; those for the other Societies will be paid over to the Treasurers of the same where they are located, to be disposed of by the societies as their constitutions direct.

This printed form will be sent to all the preachers, with an earnest request that it should be used as follows:—

1. Let each preacher, once a year, present the paper to each society, for their annual contributions.
2. Let particular individuals present this paper to their friends for their subscriptions.
3. Let young ladies call on their particular friends for their subscriptions.
4. Let young gentlemen do the same.

☞ The preachers are particularly requested to place this paper in the hands of suitable persons to procure subscriptions among their friends

For A. D. 183 We give as severally subscribed below.

Names.	Publishing Fund.	Missionary Society.	Sunday School Society.	Bible Society.	Tract Society.

[*Our* list of objects inviting aid would run thus:—Education Society—Missionary Society—Sunday School Union—Bible and Prayer Book Society—Tract Society. This list comprises the general objects now prominently held up in the Church. Corresponding with the 'Publication Fund' of our Methodist brethren is the 'Stereotype Fund' of our Gen. Protestant Episcopal Sunday School Union—and the claims of the Protestant Episcopal Press for patronage in the purchase of the books it has *prepared* for circulation in the Church.]

For the Churchman.

Catechism of Sacred Geography and History for Sunday and other Schools. By the Rev. F. H. Cuming, A. M., Rector of St. Mark's Church, Le Roy.

The attention of the public is called to this little work. Something of the kind has long been wanted, and it is presumed no school can fail to be much benefited by the use of this catechism. Any one who will examine it, will at once perceive it is a "multum in parvo." By means of it, with the Bible *alone*, a very good knowledge of sacred geography and history can be acquired. In the present number there will be found matter enough for a Sunday School for nearly six months, in consequence of the many passages of Scripture which must be committed to memory.

The many prophecies and their fulfilment contained in this number, should be particularly noticed. These impart much value to the work. It is thought, it may be truly said, that no Sunday School Book has yet appeared which can be afforded so cheap, and which is the means of so *much* instruction, as this catechism.

A person every way competent to judge, who has been 30 years engaged in instruction, remarked, that it is decidedly one of the best Sunday School books which we have. It is hoped it may be duly patronised.

A Superintendent of a Sunday School.

THE CHURCHMAN.

SATURDAY, OCTOBER 27, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Views of Church Principles.—In contributing to disseminate the benefits of the Gospel, it is our aim to contemplate the efforts of others in the spirit of our Savior's declaration, 'He that is not against us, is on our part.' But whatever tends in any degree to impair the integrity of the institutions of the Gospel, to produce disorder, or departure from the primitive model in the Christian family, must be prejudicial to this great work, upon the whole; and can never be assented to or concurred in by the reflecting and candid, unless the operation of their principles be defeated by individual or partial motives. Until the mind in the pursuit of truth rises above the influence of *these*, its perceptions must be indistinct, its conclusions imperfect, its determinations weak. The penitent, who with real earnestness had asked, 'What must I do?' when he heard the reply, "Sell all—and follow me!" had the perceptions which prompted the inquiry obscured or eclipsed by the cloud of selfishness which fell upon his sight; and this is recorded for our learning. How far each may be exposed to the same process in the investigation of truth, is a question, to him, and to the issue of his search, of the first importance. It is not by regarding consequences, when they point in a direction different from that of Scripture and reason, that we are to arrive at safe conclusions, or to retain the path of duty. No considerations of present or local good should induce us, particularly in what pertains to religion, to pursue practices at variance with principle, or which find their warrant solely in a supposed utility. It will not be difficult we think to perceive the connexion of these remarks with the case of such as under the prejudices of early education, and the embarrassments of personal association, are urged to weigh the claims of our articles and liturgy; of the Protestant Episcopal Church, her doctrines, discipline and worship. They have occurred to us in the perusal of the extract which follows, from the 'Albany Journal and Telegraph;' though suggested by facts which have accompanied many of the increasing accessions to our Communion. In what the Journal has said of our probable views upon the topic of the following article, they have not been at all misjudged;—the remainder of its remarks has our entire concurrence.

"UNWARRANTABLE ASSUMPTION OF THE MINISTERIAL OFFICE."

Our readers will recollect, that some few weeks ago we published some brief remarks on the 'Unwarrantable Assumption of the Ministerial Office.' In those remarks we took the ground that it is wrong for men to preach or perform any of the peculiar duties of the ministry, without being regularly introduced to it; while we justified judicious laymen in conducting public services, especially in the absence of a minister, by means of reading a sermon, by devotional exercises, or as the case may be, by exhortation. In taking this ground, we supposed that we made provision to guard an institution of God on the one hand, and to secure the appropriate influence of pious and intelligent laymen on the other.

But it turns out that our brethren on the right hand and on the left, are dissatisfied with these remarks, for different and opposite reasons. The editor of the Churchman, while he sees in them something, that to say the least is not of evil tendency, and would seem to intimate that they may do good on the whole, thinks that we are too lax in the matter of lay-agency in religious worship, and would fain exclude it altogether. We have no occasion to complain of any lack of courtesy in his remarks, and have no disposition to contend with him on the point at issue between us. We take it for granted that if he had spoken out his whole mind, he would have told us that the agency of Presbyterian *clergymen* as well as *laymen*, in public worship, is unwarranted by God's word; believing, as he doubtless does, that *episcopal* ordination alone confers a right to preach the Gospel. We and most of our readers happen to think differently; and for aught we know, are likely to keep on in the belief, not only that our ministers are *ministers*, and our churches, *churches* of the Lord Jesus Christ, but that good may be expected to result from the occasional public labors of judicious and well informed laymen, provided they keep within the limits which are fairly prescribed by the spirit and letter of God's word.

But our brother of the Evangelist, as might be expected, sees in our remarks evils of a different kind, without finding in the whole one redeeming sentence. Because we will have it that the ministry is a distinct institution, and that it is not the privilege of every man to turn preacher, and to be recognised as such without any formal introduction to the ministry, he thinks we are unreasonably circumscribing the influence of laymen. We have not forgotten, that on a former occasion, he gave his approbation to the administration of the Lord's Supper by a Congregational deacon, clearly admitting the principle, that the ordinance, under these circumstances was valid; and hence we are not surprised to find him treating the subject of ordination as if it were of trifling importance. Let the principles which he contends for, viz: that any man has a right to *take upon himself* the ministerial functions, and to administer the ordinances of the Gospel, once be admitted, and we hesitate not to say that the peace, the purity, the order, the glory of the Church will have departed. Happily, or unhappily, we are enabled to form our conclusions on this subject, in some measure, from facts. We know of *some* churches in which the levelling system has been, to some extent, adopted, though we are not aware that any of them have gone with this editor in the principle respecting lay-administration of ordinances; but the effect of the system has been, the introduction of perfect anarchy. All have chosen to be leaders, and none have been willing to be led. Public religious exercises being under the direction of no particular individual, have been conducted by any who would volunteer their services, and thus have often degenerated into what *we* should call scenes of vulgarity and confusion. We have known instances in which clergymen who have been present in new-measure prayer meetings, have been treated as mere ciphers, while the management of the meeting has been chiefly assumed by ignorant, conceited, and fanatical young men. This editor might consistently enough approve of all this, but we are free to say, it is not to *our* taste.

But we have not stated the whole evil of this system. The same principle which curtails the influence of the ministry, by lessening its dignity and virtually annihilating it as a distinct institution, is exceedingly apt, in a short time, to sunder the tie that binds a minister to his people.—Let the members of any church get the idea that they have just as much ecclesiastical authority as their minister, and, if they are disposed, the same right to preach and administer ordinances, and we venture to say, that that state of things will be the harbinger of separation between minister and people. We can tell our brother editor of many such cases that have occurred already, and we can tell him of many more, in which the minister is now looking at his fate, as involved in deep uncertainty; and if we do not greatly mistake, we can tell him of a few, in which the individuals have not only had the conviction forced upon them, but are ready to acknowledge it, that they have sacrificed their influence in their congregations, to their having adopted and encouraged this very principle for which he is so forward to plead.

Selfishness.—Alas for the selfishness of human nature. Could not a 'Wesleyan academy' be adequately commended, without the abuse of those time-improved (not *worn*) institutions, to which it owes its very text-books?—from which the lamp of intellectual not only, but spiritual light has been so richly fed for centuries?—in which genius raised from the humblest walks of life, has been so nobly fostered, and disciplined, and matured? The author of a late report to the patrons of the 'Wesleyan Academy' indulges in the following strain. Surely we may be grateful for our *real* advantages, without seeking to magnify their importance by the disparagement of those of others.

If we look abroad, we shall find no occasion to wish an exchange of the advantages we enjoy for those of the most favored sections of Europe. England may indeed boast her time-worn towers of Oxford and Cambridge, more venerable perhaps for their antiquity, than deserving of praise for keeping pace with the improvements of the age. But if we regard them as splendid monuments of literature, they are monuments elevated indeed, from which the beholder may discover around him much that is barren and unimproved. There knowledge is the bright shining of a great and burning light, which renders every thing clear in its immediate vicinity, but at the same time casts a gloom over more distant objects, and renders the surrounding darkness more sensible and sad. With us it is the dawning light of the morn, which scatters its equal rays over the whole horizon, and gives the promise of a day bright with beneficence and meridian splendor.

This is very pretty, but neither magnanimous nor just.

General Convention.—The sittings of this body have hitherto been deeply interesting, and in every respect worthy of its dignity and of the momentous interests intrusted to its care. Christian feeling, gentlemanly candor and urbanity, and a high degree of order have pervaded the profound and eloquent discussion with which it has been principally occupied. As Christians we have seen reason to be thankful, as Episcopalians to be humbly proud, that a matter of broad extent, of immense importance as a precedent in the legislation of our Church, and full of nice questions pertaining to personal right and character, has been calmly, patiently, and thoroughly sifted by clergymen and laymen, by ministers of the Gospel of peace, and by men learned in human law, maintaining and applying the principles of their respective branches of legislation—that this has been done with zealous warmth in the recommendation of abstract principle and definite views of Christian duty, with the varied eloquence of forensic wit, argumentative pleading, and impassioned appeal—and that no spark of ill feeling, no shade of suspicion or disingenuousness, has at any time disturbed the candor, ease and harmony characterizing an assemblage of Christian gentlemen.

The Convention met by adjournment on Friday (the 19th) at 10 A. M., and Morning Prayers were read by the president of the Lower House, Dr. Wyatt. A committee was appointed to confer with a committee from the House of Bishops on the subject of so arranging the sittings of the Convention as to allow time for the despatch of the business of the Domestic and Foreign Missionary Society, and for the preaching of its triennial sermon.

The certificates of the election of the Rev. George W. Doane to the bishopric of New Jersey, and requisite testimonials, were laid before the house by the Rev. Mr. Croes. They were referred to the standing Committee on Testimonials for Consecration.

The joint Committee on the resolutions of the Convention of Ohio concerning the Theological Seminary of that Diocese, reported resolutions against at present interfering in the concerns of that Seminary. They were passed, but reconsidered, and after some discussion referred again to the Committee with an increase of one of each order.

A proposition from the House of Bishops for a joint committee on the Canons, naming Bishops White, Bowen, and H. U. Onderdonk, as the Committee on the part of that house, was concurred in, and the standing Committee on Canons made the joint Committee on the part of the Lower House. The Rev. Drs. De Lancey, Rudd, Gadsden, Croswell, and Crocker, the Rev. Mr. Blanchard, Dr. J. E. Cooke, and Messrs. Newton, Hogg, Meredith, and ———, having been appointed on that committee, became accordingly members of the joint Committee.

The Rev. Dr. De Lancey, as Chairman of the joint Committee of the Lower House on the subject of the reported relinquishment of his episcopal charge of the Diocese of Ohio by Bishop Chase, presented the following report as sanctioned by a majority of the joint Committee.

"The joint Committee to whom was referred the preamble and resolution from the House of Bishops in relation to the relinquishment of the Episcopal charge of the Diocese of Ohio, by the Right Rev. Bishop Chase, beg leave respectfully to report—

"That they have had before them the original letter of the Right Rev. Bishop Chase, dated the 9th of September, 1831, and addressed to the Convention of the Diocese of Ohio, declaring his resignation of the Episcopate of the said Diocese; and also a certified copy of a resolution of the Convention of Ohio accepting the said resignation.

"The Committee have also received satisfactory testimony, that previous to the 5th of September, 1832, the Right Rev. Bishop Chase had sold his estate in Ohio, and had purchased a tract of land in the Territory of Michigan; and that by his Attorney, B. M. Atherton, Esq., he had declared to the Trustees of Kenyon College, that he was no longer a resident of Ohio, but had fixed his domicil in Michigan. It also appeared by the testimony of Mr. Samuel Chase, that on the 19th of September last, the Bishop and his family passed through Cleaveland in Ohio, on their removal to the Michigan Territory. Without entering into the discussion of the abstract right of a Bishop to resign his Episcopal jurisdiction, and without considering the question as to what body such resignation should be tendered, the Committee beg leave to recommend to the Convention the adoption of the following resolution:—

"*Resolved*, That the Right Rev. Philander Chase, by his letter of resignation addressed to the Ohio Convention, and by his removal from that State to the Territory of Michigan, has effectually renounced and relinquished his Episcopal charge of the Diocese of Ohio, and that the Episcopacy of the said Diocese was, in fact, vacant previous to the 5th of September, 1832.

Signed, William White, *Chairman*."

Rev. Dr. Crocker,
B. Beach,
W. A. Duer, } Majority.

The Rev. Dr. Crocker, and William A. Duer and Burrage Beach, Esqrs., were understood to be the members of the Lower House, concurring in the above report. It was ordered to be printed, and made the order of the day for Monday, the 22d, at 12 o clock.

A resolution to print documents relative to the subject was offered, underwent several amendments, and after a long debate, passed, but in such a shape as to defeat the mover's object.

The documents relative to the state of the Church required, by the 45th canon, to be presented, were called for, and the Convention adjourned at 3 o'clock, P. M.

On Saturday, after Morning Prayer by the Rev. Mr. Bronson, of Vermont, and the customary opening business, the Committee on the reception of the Diocese of Alabama into union, presented a report recommending its admission as regularly organized, and having complied with the requisitions of the constitution of the Church. Its reception was accordingly voted, provided the House of Bishops concur.

The Committee on Unfinished Business presented a report.

A proposition for adopting a resolution of the General Convention of 1814, relative to the subject of the 45th canon; a resolution of the Convention of 1823, relative to the expenses; and a resolution of the same Convention relative to the certificates of Trustees of the Theological Seminary; respectively, as canons, was referred to the Committee on Canons.

The joint Committee on the arrangement of time to accommodate the Missionary Society, recommended an adjournment until half past twelve on Monday. The report was adopted and concurred in by the Bishops.

The Committee on the subject of the Theological Seminary of Ohio reported, to the effect that the Convention possessed power in the premises, but whether it would ever use it, must itself decide; the Committee saw no reason for using it now. The report was ordered on the minutes, and a resolution passed, approving its principle, without committing the Convention on the acceptance or refusal of the power.

A message from the House of Bishops announced their concurrence in the reception of the Diocese of Alabama into union; whereupon the Rev. Norman H. Pinney, and Samuel St. John, Esq. were admitted, on presentation of certificates, as delegates from that Diocese.

The Committee on the Psalms in Metre, appointed by the last General Convention, presented the following report.

The Committee on the Psalms in Metre, appointed by the General Convention of 1829, having been directed to print and circulate their Report, one year at least before the next Convention, publish accordingly the selection made by them.

It may be proper to mention, that the version of Tate and Brady has been retained, where it appeared to be serviceable. In a few cases, in which it was otherwise, better versions have been substituted. Corrections have been occasionally made, to render the version more agreeable to the original psalm, and also verbal alterations, to introduce properly, or to connect the selected portions.

The principle of selection adopted has been to retain every psalm and verse which appeared serviceable, and to omit the rest. The selections, therefore, have no reference to portions proper to be sung at one time; as to which the minister has a discretion. The number of useful portions, it is believed, will be found to be much increased by the proposed selection and alterations.

Some good versions of a few of the psalms included in the selection, as they stand in the version of Tate and Brady, have been added in an Appendix; to be inserted in their proper places, if the Convention should approve of the introduction of a second version of the same psalm.

New-York, September, 1830.

The joint Committee of the House of Bishops, and of the House of Clerical and Lay Deputies, appointed at the General Convention in 1829, on the Psalms in Metre, report a selection from the Psalms of David, in Metre and propose the following resolutions for the adoption of the Convention:—

Resolved, That the Selection from the Psalms of David, as reported by the Committee, be adopted and set forth to be used in the Congregations of this Church, instead of the whole Book of Psalms as now used.

Resolved, That the title be as follows:

Psalms in Metre, selected from the Psalms of David; with Hymns, suited to the Feasts and Fasts of the Church, and other occasions of Public Worship.

Resolved, That the following form of Ratification be prefixed to the same:

"By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church in the United States of America, in Convention, this day of October, in the year of our Lord one thousand eight hundred and thirty-two,—

"This Book of Psalms in Metre, selected from the Psalms of David, with Hymns, is set forth, and allowed to be sung in all congregations of the said Church, before and after Morning and Evening Prayer, and also before and after Sermons at the discretion of the minister.

"And it shall be the duty of every minister of any Church, either by standing directions, or from time to time, to appoint the portions of Psalms which are to be sung.

"And further, it shall be the duty of every minister, with such assistance as he can obtain from persons skilled in music, to give order concerning the tunes to be sung at any time in his church: And especially, it shall be his duty to suppress all light and unseemly music, and all indecency and irreverence in the performance; by which vain and ungodly persons profane the service of the sanctuary."

The Committee further state, that according to the resolution of the last Convention, they printed and circulated this report, one year at least, before the present session.

The Convention will observe, that the psalms in the Appendix to the selection are not designed to be embraced in the first resolution herein proposed; but will require for their adoption a special decision of the Convention.

The report was laid on the table. Dr. De Lancey, in behalf of the minority of the joint Committee from the Lower House on the rumored relinquishment of the Diocese of Ohio by Bishop Chase, presented the following report:

"The Minority in the joint Committee on the subject of Bishop Chase's rumored relinquishment of the Episcopal charge of the Diocese of Ohio, constituting one half of the Committee appointed by this House, *concurring* with the majority of the joint Committee in the general statement of facts reported to the Convention, but *not concurring* in the opinion expressed or implied in the said Report, beg leave respectfully to present their judgment on the matters brought before them in joint Committee.

"The Minority are of opinion that the adoption of the following resolutions will constitute the wisest and safest measures to be taken in the premises.

"*Resolved*, The House of Bishops concurring, that in the opinion of this Convention, it is expedient that the House of Bishops should address a pastoral letter to the Diocese of Ohio, and a fraternal communication to the Right Rev. Philander Chase, with a view to healing the existing separation between Bishop Chase and the Diocese of Ohio.

"*Resolved*, That until such a step shall have been taken, this Convention ought not to sanction, by any act, the existing separation of Bishop Chase from the Diocese of Ohio.

"*Resolved*, That, as the Diocese of Ohio has been without Episcopal services since September 9th, 1831, and is at present destitute of the same, it is the opinion of this Convention, that unless the existing separation between Bishop Chase and the Diocese of Ohio, be settled by a reunion of the said parties before the first day of May next, the Standing Committees of the different Dioceses ought to sanction the election of any clergyman who may be elected to the office of Bishop of the Diocese of Ohio, after that date.

"*Resolved*, That any Canon passed by this Convention, touching the subject of the resignation of Bishops, shall not be construed to apply to the existing separation of Bishop Chase from Ohio.

"All which is respectfully submitted.

WILLIAM H. DELANCEY,
THOMAS LYELL,
SAMUEL J. DONALDSON."

The following proposition for amendment of the 2d article of the Constitution was offered by Dr. Meade of Pa., ordered to be printed, and laid on the table.

Resolved,—The House of Bishops concurring, that it be made known to the several State Conventions of this Church that it is proposed to consider at the next General Convention, and, if agreed to, finally to ratify the following amendment of the II. Article of the Constitution.

Amendment proposed to Article II.

STRIKE out from the fourth line (one,) and insert (two). Same line, strike out (four,) and insert (ten). Sixth line, after (State,) insert (according to the following ratio: every Diocese shall be entitled to one clerical and one lay deputy; and to one additional clerical deputy for every eight clergymen actually residing in such Diocese; and to one additional lay deputy for every twelve parishes belonging to the Convention of the same.) Eighth line, after (State,) strike out all that follows to and including the word (Convention,) which ends the sentence in the fourteenth line, and insert as follows: (the decision shall be by orders, and a majority of each order shall be necessary to constitute a vote of the House.)

The Article so amended to read thus:—

ARTICLE II.

THE Church in each State shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of *two* or more deputies, not exceeding *ten* of each order, chosen by the Convention of the State, *according to the following ratio:—every Diocese shall be entitled to one clerical and one lay deputy; and to one additional clerical deputy for every eight clergymen actually residing in such Diocese; and to one additional lay deputy for every twelve parishes belonging to the Convention of the same:* and in all questions, when required by the clerical and lay representation from any State, *the decision shall be by orders; and a majority of each order shall be necessary to constitute a vote of the House.* If the Convention of any State should neglect, or decline to appoint clerical deputies, or if they should neglect, or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such State shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt, this Constitution, no deputies, either lay or clerical, should attend at any General Convention, the Church in such State shall nevertheless be bound by the acts of such Convention.

The report of the Committee on the Psalms in Metre was then taken up, and motion made by Mr. Newton of Mass., for its indefinite postponement. The Rev. Drs. Montgomery and Wainwright spoke in favor of the report. The Rev. Drs. Rudd and Croswell, and Messrs. Meredith of Pa., Newton, of Mass., and Hogg, of N. C., were for its postponement. A middle course, of adopting the selection reported, without relinquishing the present book of Psalms in Metre, was proposed by the Rev. Dr. De Lancey. During this discussion the hour of adjournment arrived.

On Monday, the 22d, the Convention met according to adjournment. After reading the minutes, the order of the day was called for, and the report of the majority of the Committee on Bishop Chase's relinquishment of his Diocese read, together with Bishop Chase's letter of resignation addressed to the Convention of the Diocese, in 1831; the proceedings of that Convention on the subject; the proceedings of the Convention of Ohio, in 1832, in the premises; and also a protest of a minority of that Convention (1 clergyman and 9 laymen) against the election of a bishop, as unconstitutional, uncanonical, and void; and moreover, irregular and premature.

President Duer, of N. Y., in behalf of the majority of the Committee, moved the adoption of the resolutions recommended by them, and spoke nearly two hours in their support, stating the facts of the case, and entering into proof of the first branch of the position taken in the resolution viz. that "by resignation," the Diocese of Ohio "was vacant before Sept. 5, 1832."

A message from the House of Bishops notified their having receded from their resolution on the subject of the Ohio seminary, and concurring in that of the House of Clerical and Lay Deputies.

On Tuesday, the House met at 10 A. M. Morning Prayer was read by the Rev. Dr. Gadsden. The order of the day was postponed to allow the reading of a report from the Standing Committee on Testimonials for Consecration. It was read by the chairman, Dr. Gadsden, and laid on the table.

Documents from the Convention of the Territory of Michigan, claiming admission into union, were presented, and referred to a committee.

Dr. Duer spoke to the order of the day, for nearly three hours, in continuation of his support of the resolutions presented by the majority of the joint Committee.

The Rev. Dr. De Lancey, in behalf of the minority, moved their resolutions as an amendment, and occupied an hour and a half in their defence.

The resignation of the episcopate of Ohio was made the order of the day for Wednesday, at 10 A. M.

On Wednesday, the House met at 9 o'clock, and attended Morning Prayer, as usual. On coming to order, the order of the day was suspended, to afford the Committee on the documents from Michigan an opportunity of reporting. The Committee reported that a printed copy of the journal of a Convention of the Protestant Episc. Church in the Territory of Michigan, and of a Constitution then adopted, together with certificates of the election of delegates, had been received, and recommended the reception of that Church as a Diocese, into union, provided the House of Bishops concur. The reception was opposed, on the ground that the 5th article of the Constitution referred only to *states*, whereas this application came from a *territory*. The report was laid on the table.

The Fourth Triennial Report of the General Domestic and Foreign Missionary Society was received, and referred to the Standing Committee on that subject. A report of the late secretary of the House on the subject of expenses was referred to the Committee on that subject.

The order of the day being called for, Dr. De Lancey resumed the support of the resolutions of the minority of the joint Committee, and replied to Dr. Duer. He was followed by Mr. Donaldson, of Md., and the Rev. Dr. Lyell, (the other members of the minority,) on the same side. The Rev. Dr. Ducachet, of Va., spoke at length in support of the resolutions of the majority, on the ground that episcopal resignation is valid. The Rev. Dr. Montgomery, of Pa., followed, announcing his intention to introduce a new proposition. When he had spoken about three quarters of an hour, the Convention adjourned to 7 P. M.

At the evening session the business was opened by the receipt of the following Message from the House of Bishops.

Extract from the Minutes of the House of Bishops, 24th October, 1832.

"The report of the Committee on the Psalms in Metre being under consideration, the following resolutions were unanimously adopted to be proposed to the concurrence of the House of Clerical and Lay Deputies as a substitute for those proposed by the Committee, viz:—

"1. *Resolved*, That a joint committee of both houses be appointed with power to select from the report of the Committee on Psalms in Metre appointed by the last Convention, and from the appendix thereto, (with any fitting verbal alterations not affecting the sense,) a smaller selection of Psalms, which, with the Hymns set forth by this Church, shall be entitled Psalms in Metre, selected from the Psalms of David; with Hymns, suited to the Feasts and Fasts of the Church, and other occasions of Public Worship: and to set forth the same with the following ratification. [*Same as in the Report given above.*]

"2. *Resolved*, That the Psalms in Metre thus set forth be numbered according to their order in the selection, with a reference in each case to the Psalm of David whence it is taken; thus Psalm from the Psalm of David.

"3. *Resolved*, That the Committee hereby appointed be directed to include in their selection the selection from Psalm 26, contained in the report of the last Committee.

"4. *Resolved*, As the sense and declaration of this Convention, that so much of the rubrics in the form of consecration of a church or chapel as requires the singing of Psalm 26, verses, 6, 7, 8, will hereafter be duly complied with by the singing of verses 2 and 3, in the selection from the 26th Psalm included in the 'Psalms in Metre' authorized by these resolutions to be set forth.'

The Committee on Documents from Michigan asked and received leave to take back their report.

The Rev. Dr. Montgomery spoke in continuation, and concluded by moving as an amendment to the resolutions of the minority, a resolution declaring the House of Clerical and Lay Deputies not competent to declare a vacancy in any diocese, whether by relinquishment or removal, and leaving the whole subject to the House of Bishops, as properly within their exclusive judicatory.

Peter A. Jay, Esq., of New-York, followed, in support of the Majority of the joint committee, on the ground of the validity of resignation as proved by the nature of the case, and by ecclesiastical law and precedent. The Convention adjourned about 10 P. M.

On Thursday, after Morning Prayer, and the reading of the minutes, business opened with a request from the Committee on the Documents from Michigan, to be discharged. They were so, and the subject was assigned to a new committee.

Mr. Jay concluded his speech in behalf of the resolutions of the Majority.

William Hayward, Esq., of South Carolina, offered a third amendment so drawn up as to comprise features of both the propositions from the joint committee, without compromitting the Convention to the exclusive views of either. He supported it with a few brief observations.

The Rev. Dr. Beasley of N. J., submitted a concise summary of the arguments in favor of the measures proposed by the Minority.

Gavin Hogg, Esq., of N. C., avowing his willingness to declare the Diocese of Ohio vacant, nevertheless supported the resolutions of the Minority, as on the whole nearest to his views. He contended that the General Convention in both houses, representing the whole Church, had alone the right of adjudging the case; and that both Bishop Chase, and the Diocese of Ohio had been guilty of a trespass on its rights, the one in refusing to discharge the duties of his office; the other, in proceeding to elect upon such refusal.

William Meredith, Esq., of Pa., and Thomas L. Ogden, Esq., of N. Y., followed in behalf of the Majority of the joint committee.

The Rev. Dr. Judd, of Conn., insisted on a few points tending to show the validity of episcopal resignations.

The Rev. Dr. De Lancey replied to the arguments of the gentlemen who had opposed the resolutions of the Minority, stated anew the general principles, and urged on the Convention the duty of acting in a Christian spirit for the promotion of peace.

On Friday, after Morning Prayer by the Rev. Mr. Avery of North Carolina, the business of the Convention was opened by reading the Triennial Report of the Trustees of the General Theological Seminary. It was referred to the Standing Committee on the subject.

The Committee on the application of the church in Michigan to be received into union, submitted the facts in the case, *i. e.*, the 5th Art. of the Constitution; with a resolution of the Convention of Michigan recognising the Constitution of the Protestant Episcopal Church in the United States, and a canon passed by the same Convention, requiring its recognition by every church in the Diocese. They also recommended a resolution recognising Territories as within the scope of the provision of the Constitution, and another declaring that it is expedient that the accession of the Church in any state to the Constitution of the Protestant Episcopal Church in the United States should appear in the Constitution of such church, but inasmuch as a resolution and canon of the Diocese of Michigan providing for such accession are contemporary with the Constitution of that Diocese, admitting them as a sufficient accession, providing the case be not drawn into precedent.

The resolutions were laid on the table.

The order being called for, the Rev. Dr. Montgomery withdrew his amendment of the resolutions of the minority, stating his reasons.

The Rev. Dr. Wainwright made an elaborate speech in support of the resolutions of the majority, principally on the grounds of expediency and authority.

Dr. Cooke, of Kentucky, spoke on the same side, to the questions, Can a bishop resign? To whom ought he to resign? Is this the proper place?

The Rev. Dr. Ducachet followed, in continuation of his former speech.

Mr. Heyward withdrew his amendment.

Edward Colston, Esq. of Virginia, supported the resolutions of the majority, on the ground of expediency.

Mr. Hogg rejoined, and recapitulated his reasons for preferring the resolutions of the minority.

Dr. De Lancey, by permission of the house, spoke again in behalf of those resolutions.

An amendment was proposed by the Rev. Mr. Gibbes of South Carolina, but withdrawn on a suggestion of its informality.

The Rev. Dr. Lyell read a statement of his reasons for concurring with the other members of the Minority of the Joint Committee

The previous question was then put, and carried.

The main question, on the resolutions of the majority of the joint Committee, being put by orders and states, at the request of the Delegation for Maryland, and the yeas and nays being called for, the resolutions were lost by a non-concurrence of the two orders; the vote being, of the Clergy, *Ayes*, 8 states; *Noes*, 9: of the Laity, *Ayes*, 8; *Noes*, 7. The House then adjourned till 7 P. M.

The evening session opened with the reading of a message from the House of Bishops relative to the subject of the vacancy of the episcopate in Ohio, declaring their willingness to consecrate for that Diocese, provided the act be made no precedent, and a canon be passed restraining episcopal resignations for the future. This message had been received during the debate in the morning, but laid on the table unread, as having a tendency to influence the freedom of legislation in the lower house.

After several attempts to procure the action of the House on this message, the resolutions of the Minority were at last brought before the House, the question taken as in the morning, and lost by non-concurrence of the orders, as follows; Clergy, *Ayes*, 10; *Noes*, 8; Laity, *Ayes*, 6; *Noes*, 9.

A notice of Bishop H. U. Onderdonk's Convention Sermon has been crowded out by the account of the proceedings of the Convention. The paper has been delayed a day, that the decision of the lower House on the Ohio question, might be inserted.

DR. DUER requests us to say that his sentiments are by no means faithfully represented in the reports of his speech, which have been given in some of the daily papers.

CONNECTICUT.—A Convention of this Diocese was held at Chatham, on the 9th instant, in conformity with a late provision of the same body, that its annual meeting be held in future upon the second Tuesday in October. There not being a quorum the Convention adjourned without having entered upon the transaction of business.—Divine service and sermons were however not omitted, and were attended with much interest.

THE Bishop requests us to state that he has been informed of the Governor's intention to appoint the usual annual Thanksgiving-day; and that consequently the first Thursday in November will not be observed in this Diocese.

TO CORRESPONDENTS.—"P. A. C.'s" piece on the ancient superstitions of Britain will be inserted. The 'deference to the laws of civil society,' which the author of the selection on 'Lies Harmless and Malignant' had learned in the polished circles of Paris, disqualifies him, we think, to become a teacher upon this topic. The subject of the other piece is one not at all mooted among us, and we think its insertion would therefore do harm rather than good. We have been thus particular, as a proof that we appreciate the pains taken in selecting and transcribing the pieces for our columns.

WE stop the press to announce that the resolution proposed on Friday by the Rev. Mr. Gibbes, having been renewed has passed, and the Diocese of Ohio being thereby declared vacant without reference to the mode, the House proceeded to sign the testimonials of the bishop elect. Those of the bishops elect of New-Jersey, Kentucky, and Vermont were also signed.

INTELLIGENCE.

DOMESTIC.

ORDINATION.—On Sunday morning last, in St. Paul's Chapel, the Rev. George E. Hare was admitted to the holy order of Priests, by the Rt. Rev. H. U. Onderdonk, D. D. The Prayers were read by the Rev. Mr. Bowman of Pennsylvania, and the Lessons by the Rev. Mr. Van Pelt of the same diocese.

CONFIRMATION.—At a visitation by the Bishop of this Diocese, at Yonkers, on the 9th instant, 34 persons were confirmed. It is an interesting fact that within the last 15 months, the Female Missionary Association of the parish at Yonkers has given $80 to the Green Bay Mission, $80 to our Diocesan Society, and $150 to the Greek Mission.

CLERICAL CHANGES.—The Rev. William Chaderton has resigned his charge in St. Peter's Church, Philadelphia, and accepted the Rectorship of Christ Church, St. Louis. —*Prot. Episcopalian.*

The Rev. C. H. Jacobs has resigned the Rectorship of Grace Church, Philadelphia.—*Ib.*

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

The Treasurer of the New-York Protestant Episcopal Tract Society acknowledges the receipt of *ten dollars* from Mr. Theodore Keese, to constitute him a life member of this institution.

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, 46 Lumber-street.

New-York, Oct. 25, 1832.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1832.	*Education Fund.*	
Oct. 8,	Received of Auxiliary Female Association of Trinity Church, Utica,	$33 12
	Missionary Fund, disposable.	
Oct. 2,	St. Peter's Church, New-York,	$17 12½
	Auxiliary Female Association of St. John's Chapel, New-York,	28 00
	Of the Ladies' Missionary Association of Walden, Orange county, per Rev. Wm. H. Hart,	40 00
	St. Ann's Church, Brooklyn,	118 03
" 3	Auxiliary Female Association of Christ Church, New-York,	40 50
	Auxiliary Female Association of St. Matthew's Church, Unadilla,	11 00
" 4	Female Benevolent Association of St. Luke's Church, Catskill, per Rev. Jas. Thompson,	30 00
" 8	Auxiliary Female Association, Trinity Church, Utica,	33 12
	Auxiliary Female Association, St. Paul's Church, Oxford,	10 00
	Auxiliary Female Association, St. Stephen's Church, New Hartford,	18 75
	Auxiliary Female Association, Grace Church, Paris,	18 50
	Auxiliary Female Association, St. Paul's Church, White Plains,	7 63
	Auxiliary Female Association, St. George's Church, Newburgh,	15 00
" 15	Collection made on 14th, at the Church of Ascension, sermon by the Rev. M. Eastburn,	139 47
		$427 12

BENJAMIN M. BROWN, *Treasurer*.
No. 61 Water-street, and at the
Butchers' and Drovers' Bank, 128 Bowery.

New-York, Oct. 17, 1832.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums,—

1832.	*Missionary Fund disposable.*	
Oct. 19.	Received of the Female Missionary Association of the county of Herkimer, N. Y.,	$30 00
24.	Collection in Trinity Church, Windham, Greene county,	10 00
"	Of the Young Ladies' Sewing Society of Trinity Church, Windham,	5 00
		$45 00

BENJAMIN M. BROWN, *Treasurer*.

Oct. 24, 1832.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of *one hundred and thirty-one dollars and eighty-seven cents*, being the amount of a collection for the benefit of the STEREOTYPE FUND of the Society, in St. Paul's Chapel, last evening, after sermon by the Rev. Wm. H. De Lancey, D. D.

The Subscriber, as Treasurer of the "*General Protestant Episcopal Sunday School Union*," gratefully acknowledges the receipt of the following sums, viz.

From St. George's Church Sunday School, Newburgh, to be returned in books, - -	$10 00
From the Female Working Society of St. Andrew's Parish, Charleston, South Carolina, to be returned in books, - - - - -	$10 00
From St. Paul's Church, Steubenville, Ohio, to be returned in books, - - - - -	$10 00
From Zion Church, Palmyra, to be returned in books, - - - - - - -	$8 00

From Stephen Warren and Nathan Warren, Esqrs., of Troy, New-York, their respective interests in two shares of the stock of the N. Y. Prot. Epis. Press, amounting to *one hundred dollars* each, to be appropriated to the *Stereotype Fund* of the Union.

FLOYD SMITH, *Treasurer*,
No. 12 Maiden-lane.

New-York, Oct. 18, 1832.

CITY MISSION.

The Treasurer of the City Mission Society, acknowledges the receipt of the following sums.

Collected by the Committee for the congregation of Trinity Church—

From Mrs. Floyd, -	$5 00	
From Mrs. General Morton, -	5 00	
From Mrs. P. Thomas, -	5 00	
From a Lady, - - -	5 00	
From Ebenezer Irving, -	5 00	
From Five Ladies, - -	13 00	
From Henry Overing, Esq. -	50 00	
		88 00
From William Hinton, - -		15 00
Collected at the Mission Church on occasion of preaching the Quarterly Sermon, Sunday evening, Oct. 7th, and 14th, - -		156 26
Collections at the Mission Church, from June 3d to Oct. 8, inclusive, - - - -		142 10
		$401 36

J. A. PERRY, *Treasurer*,
Oct. 17. No. 33 Wall-street.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of *twenty-five dollars* from Don Alonzo Cushman, in redemption of his annual pledge. He also acknowledges the receipt of *six dollars* enclosed in the following note:—

"Enclosed you will receive from a lady *five dollars*, for the Green Bay Mission, and *one dollar*, the offering of two little boys to the Indian children at the Green Bay Mission School. You are requested to acknowledge this in the *Family Visiter* or the *Episcopal Watchman*."

The Treasurer has likewise received the following note from the Rev. John M'Carty, missionary at Oswego, New-York.

"SIR,—The ladies of the congregation of Christ Church, Oswego, have prepared a quantity of clothing for the children of the school in connexion with the Green Bay Mission. A box, the contents of which were valued at *seventy-four dollars and sixty cents*, was on the 5th inst. shipped on board the schooner Ohio, for Cleveland, freight free to that place, whence it is to be forwarded to Green Bay. Oswego, Oct. 8, 1832."

The editor of the Episcopal Watchman is respectfully requested to comply with the reasonable request of the benevolent lady who makes it, and he will no doubt subserve the great cause of this interesting charity, if he will afford room for the whole of this acknowledgment, as it may prompt other benevolent individuals to similar acts of Christian kindness.

JAMES SWORDS, *Treasurer*
October 25, 1832. Green Bay Mission Fund.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges with great pleasure, the receipt of $77 16, being the amount of a *collection* in St. Stephen's Church, in Philadelphia, by the hands of the Rev. Dr. Montgomery.

EDWARD R. JONES, *Treasurer*.

October 18, 1832.

Received in a note signed "Clement," for the Green Bay Indians, $1.

August 10, 1832. J. MC VICKAR.

PRESS DEPOSITORY,
No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 25th, from the following persons, viz:—

Charles Dresser, *with remit.*—G. Carr Grundy—Oliver Steele—R. P. & H. Williams—M. W. Day—Rev. H. Kearney, *with remit.*—Latimer & Co.—Rev. C. Smith—Rev. E. G. Gear, *with remit.*—Rev. Samuel Brown—Rev. David C. Page, *with remit.*

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 25th, to the following persons, viz:—

Turner & Hughes, Raleigh, N. C. care of Smith & Pannell, Petersburgh, Va., two cases, per schooner —— G. Auner, Philadelphia, one parcel per Union Line—Latimer & Co., Philadelphia, one parcel per Union Transportation Line—Stimpson & Clapp, Boston, one parcel, via. J. Frances, N. Y. Rev. William D. Cairns, Wilmington, N. C., one parcel, per schooner Senator—Parsons & Phelps, Rochester, one box, care of Dows & Cary, Albany, per tow boat Insurance—Rev. P. Adams, New-Hartford, care of H. & E. Phinney, Utica, one parcel per tow boat Insurance.

L. H. Young, New Haven, one box, per steamboat —— F. J. Huntington, Hartford, one parcel, per steamboat —— L. J. Bigsbee, Ogdensburgh, one box, per towboat Troy—Morse & Harvey, Canandaigua, one box and parcel, per Collins & Hannay, New-York.

From the Presbyterian.

THE CHRISTIAN WARFARE.

"So Tibni died, and Omri reign'd!"
'T is thus the word of life,
In one brief sentence tells who gain'd
A crown with dust and slaughter stain'd,—
Who perish'd in the strife.

And thus beside the victor's wreath
Is dug the warrior's grave;
One hour he proudly scours the heath,
The next is buried deep beneath
A mountain of the brave.

But there 's a war which Christians wage,
In which no blood is shed;
A strife which makes no murd'rous rage,
A wreath which blooms from age to age,
Upon the victor's head.

And all that stainless wreath may win,
Who act the warrior's part;
And but with humble faith begin
The strife with doubt, and self, and sin,—
The warfare of the heart.

Good soldiers they, and sure to gain
The crown for which they toil;
Since He who leads the valiant train,
Himself has trod the battle-plain,
And borne away the spoil.

On, onward then, ye chosen few!
To you this hope is given—
That while you keep your prize in view,
The glorious path you now pursue
But terminates in heaven!

Edinburgh. H. E.

SUBSIDIARY INSTITUTIONS.

EDUCATION AND MISSIONARY SOCIETY.

The 'Missionary Society' of this Diocese, as our readers are aware, has been remodelled in the past year, and is now known by the above designation, having for its present objects "to aid in the education of young men for the ministry of the Protestant Episcopal Church, and in the support of Missionaries of the said Church in the State of New-York." The points, at which it at present proposes to furnish the stated or occasional ministrations of the Church, are *eighty-four* in number, and 53 Missionaries are now upon its lists. Nine young men receive aid from its Education Fund. By the missionaries whom it contributes to sustain, were reported to the last Convention, Baptisms in the past year (adults 187, infants 426, not specified 40) 653,—Communicants (added 440) 1898;—confirmed, 372; and 29 Sunday Schools, 18 of which report 924 scholars. The interesting report, read at the late anniversary, will be issued from the Press in a few days. We insert, agreeably to the intention expressed in our last, a record of its late proceedings, and a list of its present officers.

Proceedings at the Annual Meeting.

The Society met at St. John's Chapel, on the evening of Thursday, October 4th, at 7 o'clock, to unite with the other religious societies, in the anniversary celebration.

The annual Report of the Board of Managers was read by the Rev. Dr. Anthon.

The Rev. Dr. Bayard, after an animated and eloquent address, proposed the following resolutions, which were unanimously adopted.

Resolved, That the Report just read, be accepted, printed and distributed under the direction of the Board of Managers.

Resolved, That this meeting cordially approves of the institution of a Diocesan "Education and Missionary Society," which by uniting objects so intimately related as the education of an efficient ministry, and the missionary employment—which fully accomplishes the great end of theological education, the preaching of the Gospel to the destitute—will more effectually subserve both, by increasing interest, and concentrating effort, than could be done by the separate exertions of minor institutions.

Resolved, That in the present circumstances of the Church, it is the bounden duty of every Episcopalian, to contribute as God in his good providence shall give him ability and opportunity, of his time, talents and pecuniary means, to the education of pious young men for the ministry of the Gospel.

Resolved, That this meeting, fully appreciating the value of the services rendered by the Missionary branch of this institution, do most earnestly commend it (the missionary cause) to the patronage of the Church, and entreat the managers not to relax their efforts, not only to sustain the present, but a still greater number of those self-denying heralds of the Cross, who convey to the remotest corners of our country, the glad tidings of salvation, through the merits of a crucified Redeemer.

Benj. T. Onderdonk, *Pres't. ex officio.*

A. O. Dayton, *Secretary.*

OFFICERS.

The Right Rev. B. T. Onderdonk, D. D., *ex officio*, President.

Rev. David Butler, 1st Vice-President, Troy; Rev. Thomas Lyell, D. D., 2d do., New-York; Rev. John Reed, D. D., 3d do., Poughkeepsie; Rev. James Milnor, D. D., 4th do., New-York; Rev. John McVickar, D. D., 5th do., New-York; Rev. John C. Rudd, D. D., 6th do., Auburn; Edward P. Livingston, 7th do., Clermont; Thomas L. Ogden, 8th do., New-York; Nathan Williams, 9th do., Utica; Peter A. Jay, 10th do., New-York; Samuel Brown, 11th do., Brownville; William A. Duer, 12th do., New-York; Benjamin M. Brown, Treasurer, New-York; Rev. H. Anthon, Corresponding Secretary, New-York; A. O. Dayton, Recording Secretary, New-York.

The Managers are divided, by lot, into three classes, of twelve each, as required by the 5th article of the Constitution.

Class I. To continue Managers, until the annual meeting, A. D., 1833.—The Rev. Jonathan M. Wainwright, D. D., New-York; Wm. Bard, New-York; Luther Bradish, Franklin county; Thomas C. Butler, New-York; Cyrus Curtis, Hudson; William Johnson, New-York; Jacob Le Roy, Le Roy; Joseph A. Perry, New-York; William B. Rochester, Buffalo; C. N. S. Rowland, New-York; John Stearns, M. D., New-York; Henry G. Wisner, Goshen.

Class II. To continue Managers until the annual meeting, A. D. 1834; The Rev. Wm. Berrian, D. D., New-York; Rev. Lucius Smith, Batavia; Rev. P. A. Proal, Schenectady; Rev. Wm. Richmond, New-York; Rev. H. J. Whitehouse, Rochester; Rev. Richard S. Mason, D. D., Geneva; George Barclay, New-York; Matthew Clarkson, Flatbush; David Hudson, Geneva; Charles Keeler, New-York; Oliver M. Lownds, New-York; John P. Stagg, New-York.

Class III. To continue Managers until the annual meeting, A. D. 1835.—The Rev. William Creighton, D. D., New-York; Rev. L. P. Bayard, New-York; Rev. M. Eastburn; New-York; Rev. J. F. Schroeder, New-York; Rev. William A. Muhlenburg, Flushing; Anthony J. Bleecker, New-York; Robert Gracie, New-York; Charles Ludlow, New-Windsor; Cornelius Oakley, New-York; Floyd Smith, New-York; John C. Spencer, Canandaigua; Stephen Warren, Troy.

Education Board.

Right Rev. B. T. Onderdonk, D. D., President, ex officio, Rev. Wm. Berrian, D. D., Rev. Wm. Creighton, D. D., Rev. John McVickar, D. D., Rev. J. M. Wainwright, D. D., Rev. Manton Eastburn, Rev. Henry Anthon, D. D., William Bard, Aaron O. Dayton, William A. Duer, LL. D., William Johnson, Charles Keeler, Oliver M. Lownds, Thomas L. Ogden, Joseph A. Perry, John Stearns, M. D., Benjamin M. Brown, Treasurer, ex officio.

Missionary Board.

Right Rev. B. T. Onderdonk, D. D., President, ex officio, Rev. Thomas Lyell, D. D., Rev. James Milnor, D. D., Rev. William Richmond, Rev. John F. Schroeder, Rev. Henry Anthon, Rev. Lewis P. Bayard, George Barclay, Anthony J. Bleecker, Thomas C. Butler, Robert Gracie, Peter A. Jay, Cornelius Oakley, Charles N. S. Rowland, Floyd Smith, John P. Stagg, Benjamin M. Brown, Treasurer, ex officio.

The following are the

Terms of Membership.

Every person paying into the treasury the sum of not less than three dollars annually, shall be a member of the Society. Every person contributing the sum of not less than fifty dollars in one payment, shall be entitled to the privileges of a member during life. The payment of one hundred dollars shall constitute a Patron of either of the departments, Education or Missionary, to be denominated accordingly, and the payment of two hundred dollars shall constitute "a Patron of the Society," this payment to be equally divided between the two objects; and a Life Subscriber may at any time advance to the grade of Patron by paying the additional sum necessary for admission into the said grade. All sums received for constituting life members and patrons shall go to the permanent funds, the interest of which only shall be used, unless otherwise ordered by the contributors. Every clergyman of the Diocese of New-York, and every officer, manager, or director of an association auxiliary to the Society, shall be, *ex officio*, a member of the Society.

FEMALE EDUCATION AND MISSIONARY SOCIETY OF ST. LUKE'S CHURCH.

Report: Presented at the Annual Meeting of the Society, September 27th, 1832.

In reviewing the proceedings of the past year, the Managers find great cause for thankfulness to the allwise Disposer of events, for undiminished usefulness in their humble endeavors to promote His glory and the spiritual welfare of their fellow beings.

The total amount of receipts from subscriptions, donations, and the annual sale, does not materially differ from that reported last year, being

In *subscriptions*, - - $41 50;
In *donations*, - - 3 00;

(beside donations of materials used in the preparation of articles for the sale, from several donors, to a considerable amount;)

From the *annual sale*, $241 00:

but the appropriation of a sum remaining as an unexpended balance from last year's funds, has enabled the Board to increase the benefactions of the Society to an amount exceeding that of any former year.

Two hundred and seventy-five dollars have been expended in contributions to the support of three candidates for Orders, students in the General Theological Seminary, one of whom is now in Orders; while

Two hundred and fifty dollars have been paid over to the Treasurer of the Diocesan Missionary Society.

Thus the Society has actually maintained *two Missionaries* ($125 being the stipend allowed by the Diocesan Society to each of its missionaries) and supported, in whole or in part, *three* future laborers in the vineyard of the Lord, while preparing for their Master's work.

For this permitted usefulness we have indeed reason to be thankful; but it ought also to operate strongly as an incitement to increased exertion in the year before us. Our sphere of influence must be narrowed, and that greatly, unless such an increase of exertion be made; since much of what has been done in the past year we effected by the appropriation of an unexpended remainder from the proceeds of former years. Our subscription list must be increased, as it certainly ought to be, by a very considerable accession of new members, and our labors must be aided by many willing hands, to render the tale of our next annual report as encouraging as that now told. In the meanwhile we daily hear more of the need of the preached Gospel in every section of our country. The fathers of our Church are beseeching us to supply them with new laborers in the cause of Christ; vacant churches, congregations pining and scattering for want of pastors, towns and villages destitute of the word of life, new settlements forming and requiring spiritual care—are presented to our view on every side. Shall we then allow our contributions to their relief to be diminished? Shall we say to the authorities of the Church, who ask only for clergymen, to be employed in the thousand promising situations within their knowledge, that our efforts to aid in furnishing pious and zealous workmen must be *lessened*, while their need increases? Shall we say to the Church in our rapidly growing Diocese, that her number of missionaries must be diminished, since we can no longer bear the proportion of the burthen which we have this year taken? We trust not. We look with confidence to the pious zeal of those who have hitherto rather *wished us well* than materially aided in our work, to bring them forward, and give your Board of Managers cause *another* year to thank God for *increase* in their field of usefulness.

Respectfully submitted.

PRACTICAL.

ADDRESS TO YOUTH.

THE WAY OF THE WICKED SEDUCETH THEM.

Let us notice *from* what.

1. It seduceth them from *all true happiness and peace of mind.* Sinners bluster a great deal about their freedom from the restrictions of religion, and what jovial, happy fellows they are, and the more wicked they are, the louder they boast, but it is a vain boast. It is in almost every instance downright hypocrisy, or self-delusion. Witness their death-bed confessions, or the acknowledgments of their once brave companions in sin. They will tell us, that while they ranked with the bravest and foremost in sinful pleasures, they were truly miserable at heart, and often wished they were a dog, or a horse, without the accusations of a guilty conscience. It cannot be that God will surrender his dominion over the human heart, and though we may harden ourselves against him, yet, depend upon it, we shall never prosper. There is no solid bliss to be had without peace with God through our Lord Jesus Christ. But possessing this, we shall have peace within and peace without; a peace which the world can neither give nor take away.

2. Again, the way of the wicked seduceth them from *the honor and esteem of their fellow men.* This is the case universally. Even our companions in sin do not honor us, do not esteem us. They unite with us in schemes of pleasure and wickedness, because they cannot do without our fellowship, but there is no confidence placed in us; no admiration of our character, and no esteem for it. *This* they transfer to those whose practices they *oppose* and *abuse.* We soon find out where their *real esteem* lies if they have any business that requires honor, confidence, and integrity to accomplish. How much more then must it seduce them from the esteem and honor of all *good men*, the only characters whose honor and esteem are worth the having.

But what shall I say of the sad havoc wicked practices make in the hearts and esteem of our relatives and friends. Alas! let the broken hearts and unnatural grey hairs of many a tender parent, and many a bereaved friend, declare what words cannot do! How many a young man who should have been a father to his family, have crowned his father's hopes with joy, and been an honor to the name he bore, has heaped contumely and misery on his father's house; dissipated their hopes of support, and caused his venerable parents to bow down their heads with shame and sorrow, till they found a refuge from their troubles in the silence of death. O that this were but a fiction of the imagination; but alas! I know by painful observation its heart-rending truth.

3. The way of "the wicked seduceth them" from that *dignified tone of moral feeling;* that PURITY AND CHASTITY OF IMAGINATION which is THE PRIVILEGE OF EARLY PIETY. I introduce this remark because there is a very general supposition that a reformation, arising from real conversion to God, in after life, will put us in possession of all those spiritual advantages which the Christian enjoys who has been devoted to God from his youth. Alas! this is far from being true. He who now addresses you understands in a most bitter sense, what it is to "possess the sins of his youth." I believe that no after conversion, and scarcely if any attainments in religion will suffice to raise the soul to that moral dignity and purity of conception which it is the privilege of the pious youth to attain. Though our former scenes of sin be abhorred and bitterly lamented, yet they force themselves upon our attention in our most solemn services, and obtrude upon our most secret retirements; they will pollute the imagination with the most abominable conceptions, and cause us to walk softly all our days in the bitterness of our soul: no tears of sorrow can wash out these stains; no hope of purity and bliss beyond the grave can bribe memory to forego her tenacious hold of the past. Nothing, nothing, my young friends, can compensate for the loss of *early consistent piety.* If you have not this, and God should be gracious to you in more advanced life, and snatch you from destruction, depend upon it you will wish in vain to part with all the joys of sin for *a soul purified from the memory of the past!*

4. But I must lastly observe, that the ways of wickedness seduce *from future happiness.* Yes, this is the end of them that leave the paths of uprightness to walk in the ways of wickedness. Great as are the evils to which sin subjects us in time, yet they are trifling indeed, when compared with its awful consequences for ever. Yet those consequences are inevitable to him who goeth on still in his wickedness. There is an eternal, an inseparable connexion between a life of sin, a death of horror, a judgment issuing in condemnation, and an eternity of misery! As the way of the wicked seduces its votaries from Christ and holiness in time, it leaves them destitute of them for ever. This is the only scene of probation, and our conduct and company now will stamp our character world without end. There is no day of grace, no season of reformation, no offers of mercy beyond the grave; consequently heaven and heavenly blessings once lost, are lost for ever. Ah! how wide the extremes between a smiling Saviour, a pardoning God, a crown of glory, a society of holy angels and "spirits of just men made perfect," an eternity of joy and praise,—and a frowning judge, an angry God, the lake which burneth with fire and brimstone, the society of the devils and the damned, and everlasting weeping, and wailing, and gnashing of teeth! Yet from the enjoyment of the one, to the endurance of the other, "the way of the wicked seduceth them." Beware young friends, lest this sad alternative be yours!

Improvement.

Allow me, however, before I bid you farewell, to offer a few concluding observations by way of advice.

1. If you would avoid the *end* of the wicked, see to it, that you avoid the *way;* the one cannot be done without the other. Listen to the dictates of infinite Wisdom, how the advice I now offer you is repeated and redoubled in your ears, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, pass away. Turn not to the right hand, nor to the left; remove thy foot from evil."—*Prov.* iv. 14, 15, 27. Few things are more destructive than bad company; we cannot remain in it for any time without being contaminated. Man is a social being, and he insensibly assimilates himself to the company he keeps. So generally is this the case, that it has become a proverb: "Tell me a man's company, and I will tell you what he is." The youth of good moral habits would start with indignation at the idea of forming low associates. Let him however, beware; "The way of the wicked seduceth them." It is wonderful how fast the human character degenerates, and how, by imperceptible degrees, the highminded youth finds himself reduced to the low level of the inglorious throng. No man is to be despised for not standing high in the ranks of life as it respects property, education, or influence; but every man, whatever be his standing in other respects, is to be shunned whenever his conduct is calculated to betray us into sin. Indeed the more accomplished, wealthy, or influential he is, the more he is to be dreaded, and if possible avoided. "I am," said the Psalmist, "a companion of all them that fear thee;" and those who fear God are the only safe companions: without his fear in the heart, there is no security that we shall not fall by any and every temptation that may assail us. Let then the friends of God and godliness be our friends. "The company of the righteous," says the Hindoo proverb, "is the ship which conveys us safely over the tremendous sea of life."

2. In order to avoid being led astray by the error of the wicked, *consider well for what purpose you were created*, and placed in this state of probation. Is it not that you may serve God, and through the grace and mercy offered you in Christ Jesus, be fitted for that everlasting world of blessedness to which the great God will soon call all his ransomed family? But if we were to judge from the conduct of most young people, it would seem as if a notion of the great end of their being never entered their minds. They pursue with avidity every trifling pleasure; are taught to estimate all the pursuits and engagements of life, as they will tend to promote their present advantage; but from morning till night, from month to month, and from year to year, not a serious thought of their everlasting welfare engages their attention. Alas! my young friends, if this is all that life is given for, then Jesus Christ would never have died for sinners; the Bible would never have been revealed, and the invitations of divine love and mercy would never have been made known. But this is not all; you have a soul to be saved or lost; a heaven to win or lose; a God to please or offend; a Saviour to embrace or neglect; a judgment seat to stand before, and an account of all the deeds done in the body to be faithfully delivered. Every one of you has committed sin enough to sink you down to hell, and you must, during the short season of your probation, obtain the pardon of it, or be lost. Now, will you allow the way of the wicked to seduce you from considering these things; from retiring to your closets, and instituting a strict inquiry as to what way you have hitherto been travelling; whether you have in any degree answered the great purpose of your existence? Will you not determine as to the way in which you shall tread for the future? whether it shall be the way that leadeth to heaven or to hell?

To enable you to decide in the right way, allow me to present you with two or three considerations.

We have given you many *reasons for* a life of *early devotedness* to God in the course of this address, still there are many more.

1. It is *the only safe way.* You are every moment liable to be called to the judgment seat of God; look back upon your brief history; short as it is, many of the companions of your youth have been summoned into eternity within that period, and how can you assure yourself that your turn will not be the next? It has been remarked, that "where twenty die at sixty, sixty die at twenty;" and it may be added, where one repents at sixty, sixty die impenitent. The Scriptures urge the present as the only safe moment: "To-day," therefore, "if ye will hear God's voice, harden not your hearts." A young person once called upon an aged man, who was lying on a bed of sickness, and fast hastening to the grave; the youth spoke to him of the blessed Saviour, and the precious Gospel; for a few moments he listened with serious attention, then burst into a flood of tears, and exclaimed, Ah! my young friend, had I thought on these things thirty or forty years ago, what a happy man I might have been, but now (wringing his hands, he said) it is too late; hell must be my portion for ever. Perhaps, my young friend, if you delay, such a wretched state will be yours.

2. Another reason why I would urge you to give your youth to God, is, because it is what you are *bound* to do *by unspeakable obligations.* What has he not done for you, my friends; what blessings has he not showered down upon your heads, from the cradle to the present moment? What blessings of home, of friends, of education, and above all, blessings of a spiritual nature? He gave his Son to bleed and die, to shed his blood to wash away guilt, and will you not live to him? Shall his matchless love to you, at last reproach your ingratitude? Shall he at length drive you from his judgment throne, and say, I once would have saved you; I shed my blood; but go, ungrateful wretch, and learn in weeping and wailing, and gnashing of teeth, the value of that grace which you lived so long to scorn?

3. Shall I add another reason? It is, that early and entire devotedness to God will not only bring most happiness to your own souls, but will make you the *instruments of* conveying the same precious *blessings to others.* We have seen in this discourse, how wretched wickedness makes its votaries, and how it spreads its baneful influence to others; but oh, how blessed is a life of piety! Earth presents no sight so lovely as that of a pious youth, who, while himself is passing on to heaven, scatters the blessings of benevolence and goodness all around him; the heart of his parents yearn with grateful delight as they behold him from day to day; earth smiles with the blessings of his exertions, and heaven at last says, "Well done." A thousand tears of love and gratitude bedew his grave, and a thousand prayers ascend for his everlasting happiness. Look to the lives of Abel, of Moses, of David, of Samuel, of Daniel, and of Timothy in ancient times, and look at the lives of Doddridge and Watts, and multitudes more in our day, who early gave their hearts to God, and were honored as instruments in his hand of spreading the blessings of present and eternal life to multitudes.

I must now, my young friends, bid you farewell. As my best advice, I beg you to choose the paths of piety and peace. Make the great God your father and your friend: the gracious Saviour your Redeemer and your portion; the Holy Spirit, your comforter and sanctifier; the precious Bible your guide and monitor; and then I am persuaded heaven will be your everlasting home. May God grant it, for Christ's sake. *Amen.*

VARIETIES.

THE DESERTER.

While riding one day on a stage coach to town, and pleasantly engaged in conversation with a Christian friend, we passed a man on the road attended by three armed soldiers. I observed he was hand-cuffed, though he endeavored to conceal the disgraceful irons. Had I passed him any where alone, or seen him associated with other company, I should have had no suspicion of his having ever been a soldier, for the soldier's garb had been totally thrown aside.—I did not perceive him once to look up, but he hung down his head like a bulrush, while guilt, confusion, and fear, were evidently portrayed in his beclouded countenance. "There is a deserter," said my friend. "He reminds me of a declining Christian," said I. "Poor fellow," said a third, "he has cut out bitter work for himself." "Yes, Sir," I said, "the backslider shall be filled with his own ways—his sins have found him out—the way of transgressors is hard." My friend whispered in my ear, "This would be a suitable subject for the 'Common Scenes;'" and after musing a while upon it, I felt disposed to adopt his opinion. It led my mind to the following reflections:

1. *The conduct of the deserter is foolish.* He deserts his companions, duties, arms, colors, and all the service of his prince. Alas! the backslider is foolish enough to do likewise. His heart grows cold and hard, he declines in the spirit of devotion, he embraces some pernicious error, neglects secret prayer, becomes captious and critical, imbibes the spirit of the world, treats his Bible with indifference, trifles with flesh-pleasing sins, neglects the worship and ordinances of God, runs shy of Christian companions, and becomes so much like the world, that those who have had no previous knowledge of him would have no suspicion that he ever professed to be a soldier of Jesus Christ. They may be permitted to go different lengths, and then be detected and brought back in fetters, but if left to the hardening influence of sin, will finally cast off all appearance of religion, and finish their course in total apostasy.

2. *The crime of the deserter is aggravated.* If indeed he had been pressed into the service against his will—if his sovereign was a tyrant or a usurper, and had no just claim to his service—if he was required to bear his own charges, and was neither supplied with food, clothing, nor arms—if he was ordered to engage in an unjust war, and had no ground to hope for victory or reward, then indeed his conduct would be not only excusable but commendable, but the contrary to all this is generally the case, which aggravates the crime of the deserter's conduct. And if the declining Christian's conduct is weighed in the balances of the sanctuary, his crime will be found a ponderous load. Jesus Christ is the best of sovereigns—his soldiers are all volunteers—his service is perfect freedom—he feeds, clothes and arms them, and engages to supply all their need—he treats them as his children and friends, rather than as strangers and slaves; their obligations to him are beyond all possible calculation; so that in deserting his service, his people, and his standard, they are at once guilty of the greatest folly and the vilest ingratitude; they side with their enemies against their best friends; they "observe lying vanities, and forsake their own mercies."

3. *The mind of the deserter is wretched.*—Unless he is "past feeling," guilt, fear, shame, and self-reproach will often assault him, so as to mar his enjoyments in society, make his reflections bitter in solitude, and plant his pillow with thorns. The sight of a soldier, the sound of a drum, or any trifling circumstance which reminds him of his former station and enjoyments, must necessarily add to his wretchedness. He is full of suspicions; he dreads discovery, and anticipates the irons, the watchhouse, the trial, and the punishment. His gloomy forebodings are like those of Cain, when he exclaimed, "Every one that finds me will slay me!" And verily none but those who have thus "turned again to their own ways," can tell what darkness, terror, guilt, and shame frequently overwhelm them. Unless the mind is hardened through the deceitfulness of sin, and their conscience seared as with a hot iron, (which is the most awful sign of being given over to a reprobate mind) their self-condemning accusations will testify that they are "verily guilty;" that to them "belong shame and confusion;" that it is an "evil and bitter thing" which they have done: and thus that which perhaps promised them great pleasure and gratification, turns to the "gall of asps within them." The sight of an honorable Christian—the return of the Sabbath-day—the appearance of the neglected Bible, and many other circumstances, have been known to flash conviction to the mind, and wring the wish from the heart, "O, that it were with me as in days past!"

4. *The detection of the deserter is affecting.* Perhaps when little aware of it, or when imagining himself most secure, he is discovered, surprised, seized, and fettered, while with guilty trembling he exclaims, "Hast thou found me, O mine enemy!" Or with sullen anguish he acknowledges to himself, "The thing that I feared is come upon me!" As when Nathan said unto David, "Thou art the man!" And as when "the Lord turned and looked upon Peter." So when God, by his providence, word, or Spirit, arrests the attention of a backslider, saying, "These things hast thou done," his condition is truly affecting, like that of Moses when he exclaimed, "Surely the thing is known!" The facts of the case being too true to be denied, and too bad to be excused, he is constrained, with a mournful heart, to say, "I have sinned against the Lord! Wo is me, for I am undone! Wretch that I am to wander thus! My iniquities have taken hold upon me, so that I am not able to look up!"

5. *The punishment of the deserter is severe.* Many have carried the marks of the whip to the grave, and thus they have been made to learn obedience by the pain they have suffered, and to read the evil of their sin in the punishment they have endured. So in the family troubles of the house of David, his sin was ever before him; and the crowing of a cock, it is said, was always sufficient to melt Peter into tears. The pernicious error, that "Sin can do the believer no harm," is opposed by the personal experience of all believers. It does him more harm than all other evils, and he has the greatest reason to fear it. It hardens the heart—it darkens the understanding—it stupifies the conscience—it quenches the fire of devotion—it destroys the health of the soul—it abridges all Christian liberty—it gives every other enemy an advantage, and mars every spiritual enjoyment. If believers dare to imitate the deserter, let them expect to suffer, for they shall not escape. God will surely visit their transgressions with the rod, and their iniquities with stripes, and they shall bewail their folly as long as they live.

6. *The pardon of the deserter is an act of grace.*—He does not deserve it—he cannot purchase it, and it is so rarely dispensed among men that he can scarcely hope for it, but in this matter, God's ways are not as ours. He calls the wanderer to return, and waits to be gracious. He threatens correction, and stripes are unavoidable; but he promises healing, and the extent of his pardoning mercy may well fill us with admiration.—*Common Scenes.*

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